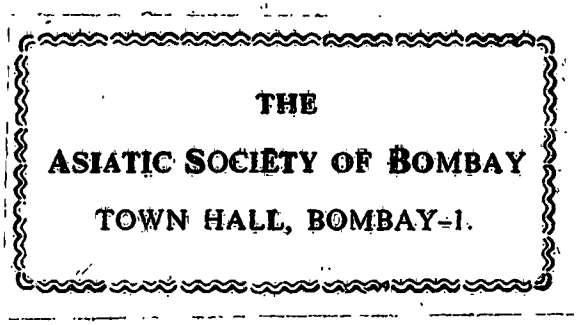
922.242
Sha/NewLif
21213



Digitized with financial assistance from the
Government of Maharashtra
on 02 April, 2016

THE

LIFE

OF

JOHN SHARP, D.D.

LORD ARCHBISHOP OF YORK.

TO WHICH ARE ADDED,

SELECT, ORIGINAL, AND COPIES OF ORIGINAL PAPERS,

IN THREE APPENDIXES.

COLLECTED

FROM HIS DIARY, LETTERS, AND SEVERAL OTHER AUTHENTIC TESTIMONIES, BY HIS SON,

THOMAS SHARP, D.D.

ARCHDEACON OF NORTHUMBERLAND;

PREBENDARY OF YORK, DURHAM, AND SOUTHWELL; RECTOR OF ROTHBURY.

EDITED BY

THOMAS NEWCOME, M.A.

RECTOR OF SHENLEY, HERTS; AND VICAR OF TOTTENHAM, MIDDLESEX.

21213

IN TWO VOLUMES.

VOL. II.

LONDON:

PRINTED FOR C. AND J. RIVINGTON,

ST. PAUL'S CHURCH-YARD,

AND WATERLOO-PLACE, PALL-MALL.

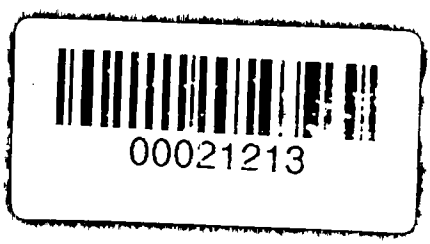
1825.

922.242
Sha/New/Life
21213

LONDON :

PRINTED BY R. GILBERT,

ST. JOHN'S SQUARE.



De Doctrina Christiana

ex sacris duntaxat libris petita
disquisitionum libri duo posthumi.

Liber primus.

Caput 1.^mum

Quid sit Doctrina Christiana. quæ ejus partes.

Doctrina Christiana est qua (Christus (licet eo nomine non a principio cognitus) de Deo ejusq; cultu ad gloriam Dei salutemq; hominum sacris quibusdam divinitus traditis docet.

13.

Exod 32. 5; quod videns Aaron —, proclamavit, dicendo, festus Jehovæ cras esto; cum Psal. 106. 19. 20; fecerunt vitulum Chorobi, et mutarunt honorem suum in formam bovis. Deut. 4. 15, 16; quamobrem cavebitis vobis ipsis valde; nam non aliquam vidistis ullam imaginem quo die alloc utus est vos Jehova in Chorebo

Si enim ex decalogo tempus publici cultus petere sub evangelio debemus, longe profecto erit tutius septimum quemque diem ex præcepto Dei diligentissimo, quàm primum quemque ex nudis hominum conjecturis observare. Atque in hac ferme sententia doctissimos quosque theologorum, Bucerum, Calvinum, Martyrem, Musculum, Gomarum, Ursinum, aliosque video fuisse.

THE

LIFE

OF

ARCHBISHOP SHARP.

PART IV.

CONTAINING AN ACCOUNT OF HIS SOCIAL VIRTUES AND INTERIOR LIFE.

This last branch of the work consists of some few memorials of the Archbishop's private friendship, correspondence, benefactions, and such personal qualities as recommended him to the world as a private man. To which is added, a short account of his spiritual or religious life.

It is not here intended to give a detail of his constant and uniform practices of the common duties of morality and religion (for these may be presumed as being a necessary part of every good man's character), but to set forth some of his more eminent moral ornaments and advances in the divine life, which are not the ordinary felicities of every wise and good man.

Among his social virtues, that which claims our first attention, as the most obvious, distinguished, and invariable character, was his *simplicity*.

He had nothing of intrigue in his temper; nothing covert or suspicious, either in his discourse or in his outward demeanour; had no notion of perplexing or amusing those he conversed with by any kind of disguise, but was in every instance, and throughout his whole conduct, a man without guile. It has already been observed, that such an open and artless conduct might prove a disadvantage to him in his conferences and correspondences with the courtiers; and his utter want of some degree of polite subtlety might be interpreted as a diminution of his abilities for public service. However that was, they who valued themselves most on their dexterity of address, could not have a meaner opinion of his simplicity, than he had of every species of dissimulation, not excepting the most refined. Double meanings and evasions could never be so elegantly and speciously dressed up as to hide their ill shapes and deformity from his eyes. The finest parts and rarest endowments lost most of their merit with him, if they did not appear accompanied with sincerity, singleness, and uprightness of design; which are the chief beauty and the only real worth both of words and actions.

Once, when he had received directions from the Queen (it was towards the latter end of her reign), to confer with her minister about a point to which her Majesty readily consented, he was forewarned by one who knew the minister better than he did, that he would *not be able to get one direct answer from him;* and probably not one that was at all to the purpose. He thought this was incredible; and did not in the least despair of knowing something of the statesman's mind, whatever success or issue the application to him might have. The thing itself indeed was of little moment, viz. *A proposal made among some of the bishops about some proper robe to be worn by them in the House of Lords, instead of their episcopal habits, as a purple gown or some plain but distinguishing dress.* The noble earl having received the Archbishop with the greatest courtesy, and having hearkened very attentively to the overture that was made, entered with great seeming seriousness, and with real learning and judgment, upon a discourse concerning the habits of the Roman *Flamines,* such especially as they wore at the time of their religious ceremonies. The Archbishop being apprised of his lordship's skill and delight in antiquities, and being himself an antiquarian, complied for some time with an enquiry into the form of the sacred vestments used by the

Romans; but found at length no end of it, notwithstanding his repeated attempts to recal the subject of his message. Nothing could be heard or replied to but what related to the *Flamines!* So that, after a long discourse, wholly confined to Old Rome, he came away just as wise as he went, without any further discovery of his lordship's sentiments about the bishops' robes in Parliament than (what was obvious to collect), that he had no mind to give himself any thought about them. As there was art enough in this manner of the minister's evading the disclosure of his sentiments upon the question asked him, so it might strictly accord with the approved rules of policy; yet could not, on either account, seem otherwise than trifling and impertinent to the Archbishop's *open temper*, who thought it became nobody to act such a part, even for the sake of important matters, and much less for things of small consequence.

The reflection he made upon this visit to the person who had foretold the effect of his application was, that he had never met with *so strange a man in his life.* And he knew not how to place or to affect the reposing any confidence in a person who could speak any thing but his own mind. It was this in a great measure that kept him and the noble earl above-mentioned at a wider distance from each other, than

seemed consistent with the share that both of them had in the Queen's favour and confidence.

Yet nobody was more inclined than he was to pass a favourable judgment on what he disliked in other men, and to make all the allowance for what they said or did, than their principles or conduct would bear. He was not wont to lose his temper, even when he freely expressed his disapprobation; and was *calm and candid* in judging of other people's sentiments, at the same time that he was frank and unreserved in delivering his own. These being qualities that do not always go together, are the more to be esteemed when they meet in the same man. Honesty and open-heartedness are ever valuable, but lose much of their praise, when they serve to give the freer vent to heat or resentment, or to disclose a severe or censorious temper. In such cases they prove frequently a disadvantage, by exposing, with too great a promptitude, what in discretion should rather be concealed. But when, by shewing all, they exhibit nothing but what deserves to be seen and ought to be discovered, viz. a sweet benign disposition, and a mild and patient temper, they become real blessings to the man who has them.

And such they were to the Archbishop, whose *charity and moderation* were as amiable as the

sincerity that rendered them so visible. It hath been observed of him, and confessed by indifferent persons, who occasionally remarked and attended to his conversation, that he seemed to have as little of craft or disguise, and as much candour and good nature, as any man they had ever met with.

They who were not personally acquainted with him will not easily conceive how happily these qualities were expressed in his conversation and address. The best testimonies of them that can now be produced are some of his letters, wrote, as well to strangers as friends, upon points in which he differed in opinion from them; and which breathe the same spirit and principles by which he lived. One of this kind has been already published by Mr. Whiston, in his historical preface to Primitive Christianity Revived. London, 1711, p. 18. Being an answer to Mr. Whiston's question propounded to both the Archbishops, *in what manner and method those discoveries he had made of the primitive doctrines concerning the Trinity and Incarnation, might, with the greatest advantage, be communicated to the world;* which letter, as it represents the Archbishop's sincerity and charity in association, will bear republishing on this occasion, and will be found in the Appendix, No. 10.

Mr. Whiston himself seems to have disco-

vered something of *primitive Christianity revived* in this letter, as may be judged by the character he gives the writer of it in his Historical Memoirs of Dr. Clark, p. 16. "I sent," says he, "a copy of my MS. fourth volume, or an account of the primitive faith concerning the Trinity and Incarnation, to Dr. Sharp, the Archbishop of York, that very good, that very honest man, that excellent preacher and great friend to Mr. Clark and myself."

He was not indeed mistaken in his opinion of the Archbishop's real friendship to them both, of which he gave undoubted instances to each, when he entreated them to lay aside their intentions of stirring up new debates, or rather reviving old ones upon the subject of the Trinity. He warned both of them of the mischief they were in danger of doing by publishing their notions, and endeavoured to apprise them of the ill consequences that might follow upon the disputes that would necessarily arise in the prosecution of that controversy. So that notwithstanding his friendship for both their persons, he was by no means a friend to those doctrines, by which they distinguished themselves, but opposed them with that honest zeal that became one who looked upon their *errors as dangerous and pernicious.* He did not indeed live to see any progress made in the controversy upon Dr. Clark's "Scripture Doctrine," for the

debate was scarce opened in his time. But he had made warm remonstrances to the doctor himself against publishing that book, and foreshewed him both the disturbance he would thereby give to others, and the troubles he would bring upon himself; and probably he would have carried his opposition further, had he lived longer. As to Mr. Whiston, he did more than barely declare himself against him. He set others on work to confute him; particularly to him it is we owe Dr. Grabe's examination of Mr. Whiston's first article. He likewise proposed to Dr. Jenkins, then Margaret Professor in Cambridge, to lecture against Mr. Whiston's erroneous positions; but he spoke too late, for the doctor was then engaged upon another subject: and something Mr. Whiston himself acknowledges about the Archbishop's *looking out for a man to prove the apostolical constitutions, as we now have them, to be spurious or interpolated;* for so he understood Mr. Anderson, of Lutterworth, who informed him of what he had heard said to that purpose to Dr. Smaldridge, either by the Archbishop, or by some other person in company with them.—See postscript to the appendix to Dr. Clark's Life by Mr. Whiston. Which testimony, though delivered a little uncertainly, was no doubt, as to the main substance, true.

Yet nobody made greater allowances than he

did for men's different ways of thinking, so long as they appeared to aim at nothing further than the discovery of truth and advancement of knowledge. And he approved of their communicating their notions (however new or uncommon) for examination and trial, provided they did it with modesty and candour, and *in a proper way; so that no breach might be made in the peace of the Church;* no handle given to artful, ill-designing men to lay hold of and employ to bad ends; nor snares laid for honest and well-meaning people, who were not capable or sufficient judges of what was advanced. Where these points were secured, he did not except against *speculations in the mysteries of religion,* even in the subjects above-mentioned, the *Trinity* and the *Incarnation.* Thus in a letter that he wrote to a gentleman who desired his judgment upon certain passages relating to those points, in a book entitled *The principles of the Black List,* he has these words:—"As for those treatises in it that relate to the *Trinity* and the *Incarnation,* I have read them throughout since I received your letter, and I cannot but own I am much pleased with them; I meet there with a great many noble and uncommon thoughts upon those subjects. And though some of the speculations there advanced be very metaphysical, and it is not easy to deter-

mine whether the reasons upon them be absolutely conclusive, yet being proposed with so great modesty, and containing nothing that doth in my apprehension in the least clash with the received doctrines of the Christian faith, but rather tend to illustrate and confirm those doctrines; even these speculations are so far from being matter of offence to me, that they are very entertaining. In a word, I am much taken with the learning and with the spirit of the author; and, above all, with that hearty zeal for God and religion, that shews itself through his whole book."

He was always ready to put the most favourable construction upon men's tenets and sentiments, wherever there was but room to believe their intention was upright and innocent; and though their notions, even in the best lights, and with the most candid interpretation, might not please him, as being disagreeable to his own way of thinking, yet he took no offence at their persons, was not forward in censuring them, if they were strangers to him, nor tempted to drop his friendship and *familiarity with them, if they were of his acquaintance.* He lived many years in great intimacy with Mr. Firmin and Mr. Baxter, and others with whose principles he could by no means be reconciled. Yet he delighted in free conversation with such per-

sons, wherein he might express his own sincerity and charity, though he might reap no other fruits from it. Sometimes, indeed, he was so fortunate in private discourse as to convince people of their mistakes, and at other times to prevent, by interposition of kind advice, their publishing to the world what he judged would have ill consequences; in which applications it is more to be considered that he should succeed at all, considering the *peculiar fondness* men are apt to have of their *peculiar notions*, than that he should succeed no oftener than he did.

When any treatises designed for the press were submitted to his judgment, whether the authors were of his acquaintance or not, he was scrupulously exact in giving his opinion of whatever he disliked, with the reasons which induced him to be of that opinion, always leaving the authors to determine themselves by those reasons, and not to rest themselves upon his opinion and judgment. It was enough for him, as he was wont to tell them, *if they would not take his freedom amiss; for provided they did not that, he left them to do with their own as they pleased.* The reader, perhaps, will not be displeased with a specimen or two of his manner of representing to authors the objections he had to some things in their compositions, especially since those that are given on the following occasions fully

express his own sentiments on some controversial points.

Dr. Comber had been for many years a great advocate for the *divine right of tithes* against Selden and others. He had published largely on this subject, under the titles of *Rights of Tithes asserted,* and *re-asserted,* and *History of Tithes.* After his promotion to the deanery of Durham, he took up the same subject again, and comprised in a new treatise, wrote by way of dialogue, the substance and strength of his whole reasoning on that point, of which he was a great master. But before he would publish it, he sent it to the Archbishop, begging his judgment of it; and asking his leave, at the same time, that he might dedicate to him his *second volume of Roman Forgeries,* then ready to be published, &c. The Archbishop's answer, so far as it related to the treatise on tithes, was as follows.

"It is your desire that I should deal very freely with you as to my thoughts about your papers. And I will do so.

"I think you have said as much upon the subject as can be said, and as dextrously managed your arguments, and answered objections; and all with as much perspicuity as possible. And there is enough, abundantly enough in your discourse to convince any Quaker in the

world (that is capable of being convinced by argument), not only that he may lawfully, but that he is bound by the laws of God to pay his tithes.

"Indeed, I think that for the doing of that, there needs no more than to make out three things.

"First, that by the laws of God, both natural and Christian, the ministers of religion ought to have not only a competent, but a decent and comfortable maintenance provided for them.

"Secondly, that the laws of Christian countries might as well appoint this maintenance in the way of tithes as any other way. Nay, there was great reason why this way should be chosen, rather than any other; because it was sufficient for the persons to be provided for; it was most equal with respect to the persons who were to find the maintenance; it was the way most anciently and universally practised (there being footsteps of it before the law, it being commanded by the law, it being received by many of the heathen nations); and lastly, it was the way that obtained in almost all Christian countries, when churches (especially when parishes) came to be settled.

"Thirdly, that the laws of this country have *de facto* pitched upon this way for the maintenance of the clergy, and given them as great a

right to their tithes in the place where they live, as any man can possibly have to his estate.

"I say, if all these things be made out (as you have effectually, and beyond all contradiction, proved them all), I do not see what there needs more to the convincing of all *convincible men*, that they are as much bound in conscience to pay their tithes, as they are to pay their justest debts, or as they are not to steal or defraud; nay, and perhaps more so, upon account of God's being more immediately concerned in the things devoted to *His service*.

"But all this will not satisfy you, unless you also prove that tithes are due to the clergy by the express laws of God, and that we hold them by a divine right, strictly so called.

"I do confess you have offered as fair at it as man can do; and you have put all that can be said upon that point into as fair a light as can be, but yet I must confess to you, that all your arguments, direct or consequential, singly taken, or taken altogether, do not in my opinion come up to the point that you would prove.

"I do allow they prove thus much, that there is great reason the ministers of the Gospel should be as well *or better provided for, than the ministers of the old altar*. And I have great reason to believe, that most, if not all of the

Fathers you quote, who mentioned the payment of tithes, intended no more than this (as for the passages in St. Austin, which are the most express to your purpose, Father Paul thinks they are spurious, though yet you give good authority for them), and I can by no means be persuaded that Christians at this day are obliged by any law of God to pay a tenth, or ninth, or eleventh, or any precise proportion of their income to the maintenance of the clergy. If the law of the land had not settled this affair, perhaps sometimes (as things might have fallen out) good Christians would have thought themselves obliged to pay more than a tenth of what they had to their Minister.

"You see, Mr. Dean, I *talk* my mind with you very freely, as I always do where I am desired. And I do it the more willingly, because I know I am not singular in this opinion. If I can judge of mankind by the conversation I have had, I guess, that in these days your hypothesis is not *that* which is generally espoused, even among *good* churchmen. As for the last Lord of Canterbury*, our good friend, to whom you meant to have shewed your discourse, I know what his opinion was in these matters. He put the payment of tithes upon

another foot than you do, and he thought, that thereby we had the better *hold* of them, if not better *right* to them.

"I speak not this, either with a design to dissuade or to discourage you from publishing the treatise, as it now is (for as it is, it is a good treatise, and I think it so), but purely to shew my readiness to observe your directions, which were, that I should freely speak my sense of it.

"I am, &c."

What effect this letter had upon the learned doctor is not certainly known, but may probably be collected from hence, that the doctor himself never let that treatise go forth into the world, though he lived long enough afterwards to have published it, had he been so minded*.

In the year 1700, Dr. Nathaniel Grew had finished his *Cosmologia Sacra*, and had it ready

* The copy which the Archbishop kept of this letter has no date, but it appears, from the mention made in it of Archbishop Tillotson's death, and Queen Mary's, that it was wrote after the year 1694; and from his answer to Dr. Comber's request, that he might dedicate his *second part of Roman Forgeries* to him, that it was wrote before the end of 1695, for in that year the said book was dedicated to him. But, after Dr. Comber's decease, which was in 1699, this *Treatise of his upon Tithes* being found wrote in his own hand, was published as a posthumous piece at the end of the second volume of his works in folio, *where it will be found.*

for the press. One chapter in it related to *Church government*, in which the doctor had undertaken to give an account of what it anciently was, and what it ought now to be. In both which articles, if he committed some mistakes, they were the more pardonable, because the subject was pretty much out of his way and course of studies; and still more so, because he had the ingenuity and modesty to submit this chapter to the judgment and correction of those who were better versed than himself in Church affairs, ancient and modern. He sent a plan of his whole work with this chapter entire, to the Archbishop, who was in great measure a stranger to him; begging his perusal and amendment of it wherever it might appear faulty. The Archbishop found objections to so many things in it, though he owned it exceedingly ingenious, that he advised him to suppress it totally; which Dr. Grew accordingly did, leaving the whole chapter out of his work, which he published the year following, with one dedication to the King, and another to the Archbishops.

As the Doctor himself thought fit, if not to retract, at least not to publish what he had written upon Church government, it is not proper or respectful to his memory, that all his private notions once entertained about it should

be divulged by another hand. Therefore, such parts only of the Archbishop's answer to him are here produced, as shew his own sentiments of the doctor's scheme in general, and of some notions in particular, which the doctor held in common with many others.

"As for the chapter of Church government," says he, "which you sent me, if you will give me leave freely to declare my thoughts, I wish you would wholly leave it out of your work; because, indeed, to me it seems foreign to the business you have undertaken; for who would expect to meet with a discourse upon Church government in a book that is designedly written against Atheists and antiscripturists? *What is this to the proving the truth, either of natural or revealed religion?* I must confess, I think it comes oddly in among your other heads, all the rest being of a piece, and serving to your main design, but this looking like an heterogeneous patch.

"And besides, when you are taking upon you the part of an advocate for the cause of our common Christianity, wherein all the parties of professors are agreed, what reason is there, or *what good end will it serve to,* that you should mingle with the common cause the particular matters that are in dispute among ourselves about Church government and Church disci-

pline? Will this much tend to the edifying of the Atheists? Will it not rather occasion the revival of disputes among ourselves, which are in *good measure laid asleep?* To this give me leave to add one thing more. I do not think it is for the interests of religion, that scruples should be put into any body's head about our constitution in Church matters, now that things have been so long settled among us. But yet, in this discourse of your's, where you are making reflections and observations upon the primitive form of Church government, you advance some things that plainly tend to the unhinging and *unsettling* not only the constitution of our Church, but of all other Churches that have been, or are in the world. That which I chiefly refer to is your discourse about the *expediency of having all confessions of faith drawn up in no other words than those of the Scripture.* If things were to be new modelled all the world over, I know not how far I might be of your opinion in this matter. But as Christendom now stands, I desire to keep our creeds and confessions of faith, and Church Articles too, as we now have them, without arraigning the wisdom of our ancestors in framing them," &c. &c.

"If you ask me whether I have any thing to object against your scheme of Church *offices*

as mentioned in the Scriptures, I will deal freely with you. I think you have managed that argument with a great deal of niceness and a great deal of learning. But I think you have said several things upon mere conjecture, and without giving any proof for them.

"Among these I reckon your making the prophets of the New Testament of the number or order of the seventy. First, I do not know that the seventy are ever mentioned at all, either in the Acts of the Apostles, or in the Epistles, much less as one of the orders for the government of the Church. But if they were an order (as it is not improbable), then methinks there is as fair occasion given to you to alter a little your scheme of Church officers, and to make it run thus.

"That as at the beginning of Christianity, when the Apostles first went about to preach the Gospel, and to found Churches, there were three sorts of Church officers, viz. the Apostles themselves who presided over all, and next to them the seventy Elders, and after them the Septemvirate; all which were extraordinary. So when Churches came to be settled upon that foot, or in that form, they were to continue; then, in the place of these, came three sorts of stated ordinary officers, viz. the Presbyters (as we now use the word) who answered to the

seventy, the Deacons who answered to the Septemvirate, and lastly, as the Apostles went off the stage, the Bishops who answered to the Apostles. This, if I remember right, is the scheme of Bishop Andrews; *and as for the last part of it, I believe it has the suffrage of the best writers, both ancient and modern.*

"But whether the seventy were an order or no, I think it wants proof, that the *Prophets* so often mentioned in the New Testament, were of that order or number.

"You may as well reckon all the other gifted men that had the power of speaking with tongues, composing of hymns and prayers on a sudden discerning of spirits, &c. to be of the same number or order; for I suppose all these made use of their gifts for the edification of Christians in their assemblies, as well as for the conversion of heathens; and had some share in the government of the Church. For this, I refer to the 14th chapter of the First Epistle to the Corinthians; *at the time of writing which Epistle, there seems to have been no stated or settled officers or pastors in that Church;* but the affairs thereof to be administered by these inspired persons.

"There is no doubt but the Apostles, in all the Churches they founded, did take care, either by themselves or their delegates, as there

was need and occasion, *to settle a standing ministry there for the government of them*, &c. but you seem to affirm two things which I can by no means agree with you in.

"The one is, that as some Churches had bishops superior to Presbyters, *so many were without them;* nay, according to the calculation, *most were without them.*

"The other is that, when bishops took place *it was the Presbyters that chose them to preside among them, and transferred upon them the title of bishops, and out of respect to them, forbore some part of their office, in not ordaining, &c.*

"As for the first point, I thus far agree with you, that it cannot be proved from the Acts of the Apostles, or from St. Paul's Epistles, that there were these two distinct orders or degrees (call them by what name you please) in *all* Churches, or in *most;* nay, indeed, it cannot be proved, as I said, that in *some* Churches to whom St. Paul wrote Epistles there were any settled Church officers or pastors at all. But then I say it may be *proved* from the Scriptures, that even in the Apostles times, there were bishops superior to Presbyters *in more Churches than are mentioned by St. Paul;* as for instance in the seven Churches of Asia, to the Angel of which our Lord by St. John directs his Epistles, which Angels I think may be proved both by

the authority of the ancientest writers, and by the Epistles themselves, (see Bishop Usher's Discourse of the Lydian Asia), to have been *settled* bishops distinct from and superior to the Presbytery; and it may likewise be proved, (as far as the testimony of all Ecclesiastical authors we have will go for the proof of such a matter), that immediately after the Apostles times, this form of Church government, by bishops superior to Presbyters, obtained universally in all Christian Churches all over the world, none excepted. *So that all Churches had them, and none was without them.*

"And if this be admitted as matter of fact, (as I will take it to be so till *some instance be given to the contrary*), then I say this universal agreement among all Churches (though never so much distant from each other, and that so near to the Apostles times) in the form of Church government, is a great argument to me, that the second assertion of yours I now mentioned, is not true, viz. *that Bishops obtained their superiority over the Presbyters by the Presbyters own act, and their voluntary yielding to forbear the exercise of their powers that were given to them in their ordination.*

"I am of your opinion, that however they might oblige their president by giving him one of their names, yet they could no more anni-

hilate or give away their power, than they could unpresbyter themselves.

"But I say further, if these powers were inherent or essential to their office, *I do not know how they could depart from the exercise of them.*" Nor can I imagine that ever they did. And this is my argument for it. Though you might suppose two, or three, or twenty Churches, so easy as for the sake of peace and convenience, to be willing to devolve all their rights of *ordination and confirmation* upon their president whom they had chosen, yet that all the Churches in all nations should conspire to do it, and that within half a century after the death of the Apostles, and this when they had no opportunity of consulting one another, and no provincial or general councils to settle that affair; *this to me seems incredible.* And, therefore, I believe the distinction of Bishops and Presbyters, as to their several powers, was not introduced by the consent of private men, but by the direction of the Apostles or inspired persons, because it is evident from all ecclesiastical history from the beginning, that Bishops always exercised these powers of ordination, &c. and the Presbyters never did it.

"What may be done in a case of necessity, (as that of the Reformed Churches abroad, and other cases that may be put), I now dispute not with you.

"Indeed I *will dispute nothing at all with you;* for I design no more in this paper than only to give you my thoughts on some of these points which your discourse treats of . . . . . I take your application to me in this affair very kindly, and I hope it will be a means that you and I shall be better acquainted. I do assure you, I have a great respect for you, and shall, in all instances, endeavour to show myself, honoured sir,

"Your's, &c.

"Jo. Ebor."

"*Bishopthorp, Nov.* 26, 1700."

If his notions concerning both the evidence and the authority of the primitive plan of Church government by bishops (which may be gathered from this letter) be well considered; he will seem to have been incapable of thinking that this plan or rule of government was alterable at discretion, or for convenience, or to be dispensed with on any other account than that of absolute or *mere necessity*. Yet he is one of the many learned men cited in Bishop Burnet's Preface* to his Exposition on the Thirty-nine Articles, (which was published the year before

* Both the most Reverend Archbishops, with several of the Bishops, and a great many learned divines, have also read it. I have reason to believe they read it over *severely*.

this letter to Dr. Grew was wrote), as approving that work, and by consequence admitting whatever is advanced therein concerning a lawful authority of ordinations in certain cases, exclusive of bishops, and yet owned by the Church of England, and capable of being supported or justified by reasons of state or of policy, as well as of necessity, which passages in the Exposition of Article 23, in relation to the Reformed Churches abroad, and *in excuse for them all, without exception,* 'it will be hard to reconcile with the archbishop's principles, and veneration for the primitive and apostolical form of Church government; and, therefore, it is not easy to give account how he should consent that they should pass the press under the sanction of his approbation. He was indeed as tender and wary in speaking of the Reformed Churches, which were without episcopacy as most men; neither did he take upon him to condemn or unchurch them for a defect owing to necessity, wherever that could be pleaded: yet he never carried his apologies for them so high as to vindicate their claims of being *true Churches,* purely because *they used that plea* of necessity, knowing how hard it is to distinguish between a real and a pretended necessity, and how nearly the desire of being justified by it, *borders upon a desire of not being exempted from it.* He

might not be willing to enter into any dispute with Bishop Burnet upon this subject, (any more than with Dr. Grew upon a like occasion); but might content himself with advising his Lordship rather to decline a public declaration of his private opinion about it, than give the world occasion to say, that he spoke the sense of the Church of England, or the current opinion of our divines upon that head. It was thus he prevented that same learned author and other bishops publishing their private sentiments (though they were his own likewise) concerning the validity of lay baptisms, (a point left undecided by the Church of England in her Articles, Offices, &c.) as was taken notice of in a former part of this life; and that he gave the same or like caution to my Lord of Salisbury upon perusing his Exposition, appears the more probable, from the abatement in the approbation of the Metropolitans, that his Lordship makes in the next paragraph in his Preface. Where he says, "*I do not pretend to impose this upon the reader as a work of authority; for even our most Reverend Metropolitans read it only as private divines, without so severe a canvassing of all particulars, as must have been expected if this had been intended to pass for an authorized work under a public stamp.*" But there is scarce room to enter further into this enquiry, since there are

no authentic testimonies to be found among the Archbishop's papers about his revisal of that book, or his sentiments concerning it, as there are about books of less consequence submitted to his examination.

It appears indeed from a passage beforementioned in these memoirs, that he did not go those lengths in his censures and reflections upon the foreign Reformed Churches which some other divines did; for he extended his charity so far towards them, as to declare *that if he were abroad, he could communicate with those where he happened to be.* Yet when M. La Mothe was desirous to have his permission to *publish* this, he had reasons (which were hinted at before upon mentioning this request of M. La Mothe's, with his answer) why he should chuse at that time that this declaration of his should not be made public. But that, nevertheless, he did not depart from this sentiment, is pretty evident from what he wrote afterwards to *Mr. Robert Nelson*, upon reading and weighing what the learned *Dr. Hickes* had said upon the subject of the Reformed Churches abroad, in his *Answer to the Rights, &c. Mr. Nelson* had sent him that book immediately after it was published in 1707, which favour he acknowledged by letter; and having called it a very learned book, and declared that he had read it

with a great deal of pleasure, "I do think," says he, "that he has effectually confuted the *Rights of the Church*, and has, beyond contradiction, shewed the nonsense and ridiculousness of those principles upon which that work is built. Neither am I displeased with the warmth and sharpness with which he writes; for I think such men as make it their business to expose the institutions of our Saviour, under the notion of priest-craft, ought to be treated with the utmost severity and contempt, especially if it be done with such seriousness and gravity becoming a minister of the gospel, as *Dr. Hickes* has done it.

"But I do not know," says he, "whether I be yet so High Church as to be able to come up to all the Dean's notions asserted in this book. His grounds and foundations I have always looked upon as unquestionably true; and most of his superstructures likewise: but as to some things he has advanced, I must confess I am yet doubtful, *particularly as to what he says about the Foreign Churches of the Protestants that have not episcopacy among them.* Though yet I was extremely pleased with that serious pathetical address which he has made to them."

Although he does not mention particularly what it was he excepted against in *Dr. Hickes'*

book, with regard to the Foreign Protestants, yet it was more probable from what follows, that he had in his eye *the lawfulness or unlawfulness of communicating with them.* For he says a little farther, "Dr. Hickes, in his Preface, p. 205. affirms, that *My Lord Chancellor Clarendon did not think a call with the Presbyterian Ordination to be lawful; and for that reason never would communicate with the French Protestants, neither in his first nor second being in France. Now M. De la Mothe affirms*, that though at first being at Paris with the King, (before the Restoration), he neither communicated himself with the Church at Clarenton, nor would advise the King to do it, but opposed it all he could; yet afterwards when he was banished out of England, and came to reside at Montpellier, he did then regularly enough frequent the Protestant Assemblies at Montpellier.*

"*In the former case,*" (says my author), *when he* was at Paris, he acted as a *Minister of State;*

* This Book was printed in the same year, and published much about the same time with *Dr. Hickes' Answer to the Rights*, viz. An. 1707. It was dedicated to the Queen. The title of it, *Entretiens sur la Correspondence Fraternelle de l'Eglise Anglicane avec les autres Eglises Reformees.* The design of it was to show, that our Church has always owned the Protestant Churches abroad to be *true* Churches; and that accordingly we have always had a brotherly correspondence with them.

but when he was at Montpellier, he acted as a Protestant," &c.*

Without descending into a closer examination of this, or any other particulars, he concludes, "that he had a good deal to say about our communion office which he had not time then to write, but should be glad to discourse with him about the first time they met."

It may not seem improper to take notice in this place, that he was very instrumental in bringing back that great and good man, Mr. Nelson, to communion with the Established

* But M. La Mothe's mistake in this representation of Lord Chancellor Hyde, was fully disproved by Henry Earl of Clarendon, in a letter that he wrote to Dr. Hickes the latter end of this year, Oct. 22, 1707; wherein he calls it an injurious reflection on his father's memory, and asserts, that his father was never present at the Huguenot Assemblies at Montpellier, save once or twice at most, and that then he went, as some others have done, out of mere curiosity. There being held at one of those times a synod of their clergy, where his Lordship was much dissatisfied with the manner of their debates and deportment. And he further affirms, that he had a fragment of a letter wrote by his father not long before his death, shewing his reasons, under his own hand, why he would not frequent the assemblies at Quevilly; and wherein he likewise tells his thoughts of the French Huguenots, both as to their religion and their *politics*.

Having an opportunity from so good an authority to set this piece of history right, it was but just to do so upon the accidental quotation of M. La Mothe's words.

Church, from which he lived in separation at the time when this letter was wrote, viz. 1707, and for some time after. It was impossible that two such religious men, who were so intimate with each other, and spent many hours together in private conversation, should not frequently discuss the reasons that divided them in Church Communion. It was in January 1709, after the death of Dr. William Lloyd, the deprived Bishop of Norwich, that the Archbishop renewed his application to *Mr. Nelson*, "*I fell upon a discourse*, (says he, Diary, Friday, January 27), *with Mr. Nelson, about his continuing in the schism now after the Bishop of Norwich is dead. He tells me, that he is not without doubt but he will further consider the matter; and when he comes to a resolution after enquiry how matters stand, he will persist in it.*" What passed in particular between Mr. Nelson and the Archbishop, who were frequently together about that time,* is not noticed further than that it was on February 15th, that the Archbishop received the "*good news*," as he called it, "*of Mr. Nelson's intention to return to our Communion*;" who, on the Easter-day following, received the Sacrament from the Archbishop's hands in one of the Churches of

* Viz. Jan. 30. Feb. 5, and 17, and 25. Mar. 5, and 18. On all these days Mr. Nelson is mentioned in the diary as a visitant.

the city, the memorandum of which is in these words, "April 9th, being Easter-day, I preached at St. Mildred's Poultry, and administered the Sacrament; where was present Mr. Nelson, which was the first time that he had communicated in the Sacrament *since the Revolution.* I gave the Sacrament likewise to Mr. D'Oyley, whom I * had reconciled to our Church; he having been educated a Papist."

But to return to the subject from whence we have digressed a little, viz. his candour in judging of authors and their books. *In points of controversy,* calm, meek, and modest reasonings, made strong impressions upon him in favour of the author, though he could not concur with him in his principles and conclusions; and the greater evidences any writer gave of his temper and charity, he judged him entitled still the more to the best construction that could be put upon his mistakes, or mismanagement of his arguments. If indeed an author did manifestly betray base principles and a corrupt design in what he published, or if he treated serious and

* This reconciliation was made in form after the Archbishop had been instrumental in his conversion. "Thursday, Mar. 23. *At eleven o'clock I went to Whitehall, to receive Mr. D'Oyley, educated in the Church of Rome, to our Communion, which I did after he had made and signed a solemn declaration of his renouncing the errors of Popery, and desiring to be admitted to our Communion.*"

sacred things in a scornful and ludicrous manner, then he thought that warmth and sharpness of stile was not only justifiable, but requisite and proper; especially when it was seasoned with seriousness and gravity, and carried the marks of true zeal for the honour of God and religion. And this was what he approved in Dr. Hickes' Preface to his Two Discourses abovementioned, in answer to the author of the *Rights*. He liked the manner as well as the matter of the reply; and thought both of them pertinent and proper. But then, in all cases where serious and sincere persons were to be dealt with, whose writings did neither discover pride, or perverseness of disposition, nor were conducted with artifices and cunning, he would allow of nothing but what had the stamp not only of sincerity and charity, but of mildness and *good nature* also upon it; and observed, that through failure in these, more *wrong* was oftentimes done to persons than *right* to arguments in the common way of carrying on controversies; especially in that point of *charging consequences*, and imputing worse things to a man than he ever meant. Monsieur le Clerk, who thought he had great reason to complain of this kind of treatment from many of those who opposed his sentiments, was much affected with the equity and impartiality he discovered in the Archbishop,

with respect to himself and his writings, and told Dr. Cockburn (then in Holland) "*that the Archbishop of York had more true candour than was to be found in a thousand others; that he read and judged more impartially than most people, and would not exaggerate every different sentiment to a condemnation.*" Tis true indeed he esteemed M. Le Clerk for his genius, industry, and skill, in many parts of learning, and withal "*believed him to be an honest man,*" but too free and incautious in declaring himself upon some subjects, without giving sufficient and satisfactory reasons for his opinions. He would tell him the objections were made against his writings, and signify the offence that was taken at them in England, and put him upon the explication and defence of himself. And this drew from him sometimes letters of justification; and sometimes of complaint and expostulation on the severity of his censures, which he would conclude with these or the like expressions: *Hæc paullo liberius apud te R. præsul cui scio charitate Christiana et equitate nihil antiquius esse.* Or, *Hæc apud te aperte et sine fuco profiteri me debere existimari ne me alium putes quam sum, et semper fui.* It will not be improper to add one letter of his to M. Le Clerk, to shew the free and open manner of his correspondence with him. The following will also serve another purpose, and

vindicate him from a reflection cast upon him by a French writer.

"A Monsieur Le Clerk,
"Professeur a Amsterdam."

"*Lond. Old Stile, March* 31, 1704."

"Honoured Sir,

"I cannot leave this town, which I mean to do in two days, without returning my thanks for the favour of your last, and the present that came with it of your third *Bibliotheque Choisie*. I read with pleasure your account of authors, and your observations upon them, as often as I have any spare time, which is indeed hard to be got here. Our people here that read the defence of your version, in the last article but one, are willing to acquit you of *Arianism* or *Socinianism;* but they say you talk like a *Sabellian* or *Nestorian*, and some of them are very angry that you charge the *fathers of the Nicene Council* with being *Tritheists*.

"I have the same opinion of Mr. Dodwell's Paræsis that you have*; and I find that those

* M. Le Clerk's opinion of that book is expressed in his letter thus,—"*Legi, non ita pridem, H. Dodwelli Paræsin de Schismate Anglicano. Quæ minime mihi placuit: nec unquam credidissem talem virum fore Schismatis usque adeo injusti fautorem. Nec mihi profecto hîc suas innumerabiles conjecturas probabit quæ vel solâ negatione omnes in auras abeunt,*" &c.

of his own party here liked it so little, that they did all that they could to hinder him from publishing it.

"I promised to send you Cyrill's works (of Jerusalem,) and the Greek Testament lately printed at Oxford. The former I have sent to Mr. Varennes for you, as also Mr. Newton's discourse of Light and Colours, which is newly come out; since I know you have writ a System of Natural Philosophy, I thought a treatise of this nature would not be unacceptable to you; especially coming from a man whom we here look upon as one of the best mathematicians and natural philosophers in the world.

"The Greek Testament I have not sent, because, in truth, I look upon it *as not worth the sending*. But I hope to make you amends by sending you Dr. Mills's Testament within a year; he having in my hearing promised the Queen to publish it in that time. And indeed *it is a noble work*. I hope likewise I shall in due time send you the Old Testament of the Septuagint version; for that is preparing by Mr. Grabe and others, with all the various readings, according to the method of Dr. Mill.

"The Bishop of Worcester's book about the seventy weeks of Daniel, still sticks upon his hands. I believe you will not like his hypothesis, but there will be a great many things in it that will please you.

"And now, Sir, I must own myself obliged to you for all the respects and civilities that, without any desert of mine, I have received from you; particularly the honour you did me in prefixing my name to your *Harmony of the Gospels*. I am sensible I did not make such an acknowledgment of that honour as it deserved. But I would have made a better, if I had been richer.

"I mention this, because I hear my illiberality to you is taken notice of in some of your prints. I know you took it ill that I should be reflected on upon that account; and I thank you for it. But in truth that author is so far in the right, that I was by no means to be excused for so poor a present, supposing that I was in circumstances to make a better. But not knowing my circumstances, he was in the wrong to blame me for it. This I can truly say, that I esteem and honour you, and have a grateful sense of your respects to me. And as it is in my power, shall be always glad to make suitable acknowledgments of them.

"I have no more to add to this long trouble I give you, but that I heartily pray God to bless you and all your labours for the public good, and that I am your very affectionate friend and servant,

"Jo. Ebor."

The occasion that was given for this apology in the close of the letter, was a reflection on his generosity by the author of a libel entitled *Les Interests de l'Angleterre mal entendus dans la Guerre presente;* who, in the preface to the said piece, takes occasion, *in order to shew what the English are, to speak of their generosity; of which he said he had once a great opinion. But now he had quite lost it, because he found the English had none;* and then instances in the present which the Archbishop of York* had made to *M. Le Clerk* for the dedication of *his Harmony of the Gospels.* This was perhaps the only time that his *munificence* was ever called in question. And how unseasonable an instance of his parsimony this is, will appear from hence, that how small soever that present was (and for which he freely gives the true reason), it was accompanied with a promise, and succeeded by a dona-

* The French writer says only, *Le Premier Prelat du Royaume,* probably through ignorance which of the two archbishops took place. For that he meant that of *York* is plain, from his mentioning the Harmony dedicated to him, in which he could not mistake. But the editor, as it may be presumed, not aware of the circumstance by which that expression should have been corrected, explains it by this note in the margin, *My Lord Archevêque* de Canterbury. Whereby, though he truly denoted the first prelate in the kingdom, he undesignedly fastened the reflection upon a wrong person. Therefore justice is done to both the Archbishops in clearing up this matter.

tion of the most valuable books printed in England, which he knew were to M. Le Clerk as money. When he first thanked him for his dedication in 1699, he looked upon the gold he sent him as nothing. "Be pleased, sir, (says he) to accept my humble thanks for your undeserved kindness, and which I should be glad to express otherwise than in words, if it was in my power. I have read your book with a great deal both of pleasure and instruction, though I cannot say I am of your sentiments in every thing I meet with there. But you will no more be angry with me for that, than I am with you, whom I must profess most highly to esteem for your learned works."

And then, as for the recompence of the favour he deferred making it till he came to London, *where*, he tells M. Le Clerk, "*he hoped to meet with some occasion of making his acknowledgments with a better grace;* which he accordingly did by presents of new books, as M. Le Clerk himself gratefully acknowledged in his letters. In one of which, 1703, he has these words:—"*His* (scil-prioribus litteris) *gratias agebam ob munus egregium librorum, quibus Bibliothecam meam ditare tibi visum erat. Quam obrem iterum gratias ago quam possum maximas.*" And in answer to the above quoted letter of March 31, 1704, he says as follows:—"*Est cæteroquin illust: præsul,*

cur tibi summas agam gratias propter libros quos ad me mittendos Bibliopolæ commisisti. Bibliotheca mea dudum muneribus tuis superbit, nec parum ea accessione dilabitur. Cave credideris quenquam vivere qui me grato animo superet et qui minus sibi debere credat præsertim a viris tantæ dignitatis quantum in te divina Providentia contulit."

For these reasons M. Le Clerk expressed himself heartily concerned at the unjust reflection cast on his benefactor by the French writer. Though he supposed that it was rather designed as a slur upon his Harmony, as if it deserved little reward, than as an aspersion upon his patron*. "*Existimationem tuam,*" says he, "*quæ supra eorum malignitatem posita est lædere non tam voluerunt quam meam.*" The sum mentioned in this preface to have been given is, *dix-huit guinèes*; but by M. Le Clerk's own account, it was not so much (unless perhaps paid in foreign

* There is some colour for this from the expression, "Qu'il ne fut si chetif que par le peu de cas qu'il foi soit du Livre;" i. e. his present would not have been so pitiful, but for the little account he made of the book. Though possibly the writer intended by this to reflect more upon the patron than the editor.

" 'Tis probable that the present was made in Portugal pieces of £1 16*s.* each, ten of which make up the sum of £18. So that upon the supposition that the French author mistook guineas for pounds both accounts will be reconciled." *This note by the late Granville Sharp.*

gold); for his words are, "*Beneficentiæ tuæ monumentum in Bibliotheca mea sunt undecim volumina quibus decem tuos nummos permutavi, additâ liberalitatis inscriptione ut ejus memoria maneret dum ea erunt volumina, sed nunquam ex animo meo delenda.*"

Upon many other occasions he made presents of books (and some of great use and value) both to private persons and to *public libraries*. And it may be truly said, that considering his circumstances, no man was more munificent for the encouragement of learning than he was. Nor were his endeavours ever wanting (though not always successful) *for promoting men of the best learning*, and encouraging them with rewards proportionably to their merits. Insomuch that there were very few men in England of extraordinary knowledge and literature in the age he lived, to whom his patronage, recommendation, or interest were not at some time or other highly useful. Such as *Bull, Beveridge, Prideaux, Bentley, Potter, Mills, Grabe*, &c. From some of them the acknowledgments to him are still extant, which may not only without injury, but with honour to their memory, be here inserted.

The first is a letter from *Dr. Beveridge*, wrote the day after his consecration, and breathes the primitive spirit of that great man.

"*Hampstead, July* 17, 1704."

"May it please your Grace,

"All things being then, and not till then prepared for it, I was confirmed upon Saturday last, the 15th instant, and consecrated the Sunday following, which I was at first very unwilling to consent to, being desirous to have had more time to myself between the hurry of a confirmation dinner, and the great solemnity of the consecration. But there were but three bishops in or about the town, *Rochester*, *Bath and Wells*, and *Chichester*. The last whereof had appointed business in the country, which would oblige him to leave the city before the next Lord's day. So that, if it had not been done then, it must have been put off for a great while longer, which I was very loth it should, for fear the diocese might suffer by it.

"And now the business is over, I could not but take the first opportunity of acquainting your Grace with it, and of begging the favour of you, *that as you was an instrument, I believe, in God's hand, to call me to this high office in the Church*, so you would be pleased to assist me with your earnest prayers to Almighty God, that I may be directed and enabled by him faithfully to discharge the duty he hath laid upon me, to the honour of his great name, the edifying of his Church, and to the service of

her sacred Majesty. Which I have the more ground to hope for, because, *as your Grace knows*, I had no hand in seeking after it myself, but undertook it in pure obedience to the will of God, manifested in his directing her Majesty to name me to it, whom she had so little knowledge of. But though she did not, yet God knows how unfit I am for so great and high a station in his Church, and notwithstanding hath called me to it; and therefore I trust in him to carry me through it so, that I may give a good account to him of it at the last day, which, that I may, I again most humbly desire your prayers for, my Lord, your truly affectionate friend and humble servant,

"WILL. ST. ASAPH."

What follows is the conclusion of a long letter from Dr. Mill. But it is all that pertains to our present purpose.

"I have something else of direct concernment to myself, which I beg leave to acquaint your Lordship with. The 14th of August last, I took possession of *(what I owe under God to your Grace's goodness and intercession,)* my prebend of Canterbury. I found Mr. Dean and every body there extremely kind and obliging. And I cannot look upon the easiness of the place, and its suitableness to my genius and

present circumstances, without reflecting upon this preferment as a very peculiar blessing of the Divine Providence towards me. And accordingly I cannot but in all sincerity profess, that as it has pleased God, *so in getting me this your Grace has been a better benefactor to me* than if you had procured me the best deanery in England. *I have every thing I want, and what I value above all things leisure to study.* And if God give me life and health, I hope your Grace *shall see the fruits of your benefaction.* I daily remember your Grace in my prayers, and remain, with all possible gratitude, your Grace's most obliged and most obedient faithful servant,

"Jo. Mill."

"*Oxon, Nov.* 14, 1704."

The next is a letter from *Mr. Potter*, afterwards Divinity Professor at Oxford, and bishop of that see; and at length Archbishop of Canterbury, but in great esteem, early in life, for his *Greek Antiquities*, and other specimens of his learning.

"My most honoured Lord,

"Beside many other favours for which I am indebted to your Grace, there is now one more, somewhat indeed unexpected, but which I must impute to your character and recom-

mendation of me; that Dr. Hody being now to leave Lambeth, the Archbishop of Canterbury has fixed on me for his successor. As there is no person whose kind intentions I have more experienced, and to whom I have greater obligations than your Grace, so I should have accounted it a singular happiness (if Providence had so ordered) to have lived under your Grace's patronage, and in my native country; and though my present circumstances render me incapable of that, yet I shall always retain a most grateful sense of your Grace's great and undeserved kindness to me, and esteem it a chief part of my felicity to be reckoned in the number of,

"My Lord,

"Your Grace's most devoted servants,

"Jo. Potter."

"*Oxford, June* 19, 1705."

As for *Dr. Prideaux*, the learned and laborious Dean of Norwich, we must borrow our testimony from the Archbishop's own letters, for the doctor himself had been possessed with an opinion not only that he was out of favour with him, but that he had been injured by him, notwithstanding their long acquaintance at Norwich, while Dr. Sharp was dean there. And this persuasion was so strong as to discontinue

a correspondence for some years; till, upon occasion of the doctor's publishing *his Life of Mahomet*, and sending the Archbishop a copy, he received so friendly a letter from him in return for it, that he began to think he had been imposed upon, and resolved to be thoroughly satisfied of the Archbishop's disposition towards him; upon which he laid open his grievances in a letter, "*desiring he might be eased of the burthen he had so long laid under, from the notion of his Grace's being his enemy, as had been by more than one reported to him.*" And this produced the following frank declaration from the Archbishop.

"*July* 20, 1697.

"Dear Sir,

"I had the favour of your's, and because you so earnestly desire an answer to the first part thereof, I will give you a *sincere* one, though I must thereby own more than will be pleasing to you.

"I never was your enemy in my life, nor ever represented you as an ill man, nor ever detracted from any virtue or good gift you were owner of (as God hath endowed you with a great many), nor ever thought, much less said, that you pursued any sinister or unworthy design in any of your actions; but, on the

contrary, have stood up for you against those that would have possessed me with that opinion. But this I must confess, that heretofore sometimes (according to the liberty used among intimate friends in private conversation, of talking *about persons and things*) I may have complained of the too great warmth of your temper, which now and then created uneasiness to me, and others of our society; and *in this I spoke but what I felt;* and without any malice or ill will to you, I have discoursed with your present Bishop of Norwich more freely concerning you, than with any other man in the world. I desire you to ask him (and I freely give my consent he should tell you all), whether I ever defrauded you of your due commendations, or ever spoke worse of you than this I have now owned amounts to. I am sorry for the afflictions you have lately met with at Norwich. And I do assure you, as little as you think I am your friend, I should be heartily glad you were in more easy circumstances," &c.

That he was very sincere in all this, will further appear from the preference he gave Dr. Prideaux to another person, who was one of his favourites, when the deanery of Norwich lay between them. In his letter to my Lord of Canterbury, August 3d, 1700.

"My Lord,

"I had the favour of your Grace's yesterday, wherein you ask me who I would desire should succeed in the deanery of Norwich, Dr. Prideaux or Dr. Trimnell.

"Why truly, my Lord, though I have a most high esteem of Dr. Trimnell, and do most heartily love him, knowing his great worth and goodness, and modesty, with which I have been charmed ever since I have been acquainted with him; yet, as to this particular place, my former obligations to Dr. Prideaux, and his long services to that Church, and the circumstances he is in, which are unlikely to be ever mended, if he be disappointed of this place; I say, these considerations sway with me to give my vote for him, rather than Dr. Trimnell or any other. But this I say, with great submission to the judgment of your Grace, and the rest of my brethren the Commissioners, and particularly of the Bishop of Norwich; who I wish may have satisfaction in the choice of dean to his cathedral."

But Dr. Prideaux being disappointed of the deanery, then the Archbishop, upon the vacancy of it two years afterwards, applied to my Lord Nottingham in his behalf, using these words in his letter wrote out of Yorkshire, May 16, 1702. . . . "My other business is with relation

to Dr. Prideaux, of Norwich; Dr. Fairfax, the dean of that church, is dead; and he humbly begs your Lordship's recommendation to the Queen, that he may succeed in that deanery. You know Dr. Prideaux's character as well as I. He has some faults, but he has a great many virtues, *and I hope he will do good service in that post.* I believe the Bishop of Norwich will not oppose him; if he do, I have nothing to say. If he do not, I would readily give him my vote, if the Queen should condescend to ask my opinion."

This application had the good fortune to succeed, through Lord Nottingham's assistance, to whom the doctor afterwards ascribed the whole merit of his promotion.

He denied himself to nobody who had either a request or a complaint to make. Nor did he refuse to converse with any who were admitted to him with great cheerfulness and condescension. In large and mixed companies he had something to say to every body; those who were the least known to him, or who could least expect, on account of their age or condition of life, to share in his respects, never went from him without some sufficient mark of his notice and regards. And he had this peculiar happiness, that though he talked so much, and in so free and open, and, in appearance, careless a manner, yet he did it with

so great a guard upon himself, that he hardly ever gave offence to any that sat with him; and very rarely occasion to reproach himself for his inadvertency. His conversation was contrived and adapted for the entertainment of all that heard him; and it may be added, for their edification too; because he frequently, and as often as decently he could, introduced into his discourse serious and religious topics, and such things as might make his company either wiser or better. And this he did so prudently, both as to measure and manner, that it was disagreeable to none, but welcome to most; but though these were his darling subjects, and such as he most delighted to dwell upon in his daily converse with his own family, and with *such of his friends as he knew it would be very acceptable to;* yet there was no topic so trifling, and so much out of his own way, but he would pleasantly enter into it, for the sake of making himself agreeable to such as were addicted to that sort of conversation, and pleased with it. A noted fox-hunter in Yorkshire that dined with him, was surprised at his entertaining him so suitably with a discourse about horses, and said, after he came away, *that surely the Archbishop had been reading the Gentleman's Jockey!*

To his clergy he ever expressed the utmost civility and respect. The meanest man in his

diocese who wore a gown (provided he were not obnoxious to his censure) was *welcome at his table* as often as he pleased; and was received with as much affability and kindness as if Providence had set them both upon the level. And though he had four public days in the week for the entertainment of strangers and reception of company, yet his house was always open and his table public to the clergy; that is, there was no time when they might not have ready access to him, and entertainment too, if they pleased. And this they knew; and as the *convenience of dispatching business, or finding him most at leisure required it, they made use of this liberty.*

It must, indeed, be supposed (for it was unavoidable), that this great courtesy and affability would sometimes prove troublesome and inconvenient to himself. Every body not having thought and discretion enough to treat his candour with that forbearance of tedious impertinences and unnecessary importunities which it deserved from all. Some thought his goodness and civility in this respect extended a little too far; and it really was sometimes so grievous to him, that he was almost put out of humour by tedious, unseasonable, and inconsiderate visitants. *Yet he rather chose to submit to this inconvenience, than put on the least appearance of a haughty*

reservedness, or do what might be interpreted by any person a failure of those respects which he had a forward inclination to shew to all.

His acts of private friendship or good offices done to particular people, both by *his advice and his purse*, are so many and various, that an account of them at large is not to be attempted; but a summary view may be taken of them under the following articles.

1. Resolving doubts and removing unnecessary scruples of conscience.

2. Making peace in divided families by accommodating their differences.

3. Acts of liberality and charity to persons in want.

As to the first of these, viz. the calming disquieted minds and *directing weak and tender consciences*, which is the greatest act of kindness imaginable, he was singularly serviceable, both from his readiness and dexterity in solving such difficulties as commonly perplex the scrupulous; and from the opinion people had of his fidelity and skill this way, which occasioned a frequent resort to him of those who could personally attend him, as well as *frequent applications by letter* from those who lived at a distance, or who were willing to conceal their persons, though they discovered their cases. And it is to this latter kind of application that

those written cases are owing, which, with his resolutions of them, are preserved among his papers. Some of them to which his answers (whereof he took copies) are found entire, are thrown into the Appendix. Those of hypochondriacs excepted, both because they are not so properly cases of consciences, as descriptions of the sad effects of *religious melancholy*, and because all the advice that he gave, or could give to persons under this distemper, as a divine, may be found collected together in the third volume of his Sermons, which is altogether made up of discussions on those religious doubts and questions that so miserably disturb and distract those who are afflicted with this malady.

The next article of his private good offices to be taken notice of, was his *making peace and compounding differences*, such especially as were domestic, or arose among near relatives; which, though usually of the worst consequence if not made up in time by some friendly hand interposing, yet are commonly the most difficult to be healed, and the most dangerous to be meddled with by a third person, as being the least capable of being taken up and managed without giving offence. Yet, such was his address on these occasions, that he scarce ever disobliged the parties at variance, whether he had success in reconciling them or not. And

how tenderly and inoffensively he managed such points will in some measure appear by an instance or two, wherein he was obliged to proceed by letter. In one case to a gentleman of his own diocese, who had *discarded his daughter* upon pretences too frivolous to justify so great a resentment. In another to a gentleman of fortune and figure, who *had put away his lady* and obliged her to sue for a separate maintenance. In a third, to a person who was a stranger to him, out of mere compassion for his lady and daughter lying under the highest affliction. These letters are put all together at the end of the *first Appendix*.

And as to those other *acts of mercy and charity*, to which his purse was subservient, and which is the remaining article of his good offices, no testimonies can be expected from himself, and yet howsoever many of them may have been concealed, yet they are not altogether without testimony.

He decimated the whole profits of his preferments and estates. Whatever he received as his own property, and for his own use, one tenth of it was set apart and sanctified to the uses of charity. The design of this rule or disposition seemed to be either the settlement of such proportion upon the poor, as a *kind of debt*, without discharging which the ordinary

claims of mankind to his relief could not be duly answered; or the making *an offering to God of that proportion* (by way of acknowledgment of his temporal blessings) *not to be interrupted in consideration of any private convenience to his family*, or omitted without some extraordinary and unexpected reduction of his fortunes, which might make it necessary or highly reasonable to depart from this rule. Whichsoever of these reasons it was that moved him, as they had done Dr. Hammond (see his life by Dr. Fell) and Mr. Herbert (see his Life by Isaac Walton), and others before, to proceed by the rule of decimation, yet as by God's blessing he had no temptations to break through it, so he had frequent invitations and a very ready inclination to enlarge his good works beyond it. But to what degree was a secret to all but himself and *his faithful bursar, his equally charitable lady*, who, from the day of their marriage, as was above related, managed his purse and kept his accounts, and disbursed to his order.

Among the several occasions upon which he demonstrated both his piety, liberality, and charity, those which follow deserve to be remembered.

He granted yearly pensions, some of five, some of ten pounds, *for the better supply of small cures*,

and chapelries, where the stipend was so inconsiderable, that none could serve for it. And this was usually *done upon condition that the parishioners, or neighbouring gentlemen, or inhabitants would yearly subscribe as much as he gave.* By which means provision was made for the service of God in several places which had otherwise been destitute of it.

He would likewise *remit a part of a fine*, and in some cases the whole fine, upon the renewal of a lease, on condition that the lessees would engage, by themselves or their tenants, to pay so much yearly towards the augmentation of the stipend of the minister of the place where the leasehold lay, and where the ancient *and appropriated* stipend or provision for the minister was scandalously mean*.

* He gave a pretty remarkable instance of his public spirit and generous respects to societies founded *for the encouragement of learning*, as well as of kindness to his poor clergy, in the following particular case.

A college in one of our universities held a lease of a farm worth 55*l.* or 60*l.* per annum, according to his books, and had let it run so long, that upon the most moderate computation, the fine should have been 120*l.* And such a fine, he told them, he should expect from his other tenants; but that he had too much respect and honour for that honourable society that were his tenants, to think of treating them in that manner. That he designed not to make any profit to himself by renewing their lease, but having had it in his thoughts ever since he came to

His other kind assistances to his *poor* clergy out of his own pocket, were very great and many. *To some he contributed towards the necessary repairs of their parsonage or vicarage houses. To others he voluntarily remitted their procurations*, synodals, and pensions.* To others he advanced money upon their taking their

the knowledge of the state of the parish (where the leasehold lay), to make some better provision for the minister who served the cure there (who had no more than 5*l.* per annum, *settled maintenance*), he thought he might reasonably take this occasion (which was the first that was offered him) of doing something towards it. And therefore, with all respect, he tendered this proposal to the college, viz. that he would renew their lease gratis now; and not only so, but would promise to do it without fine as long as he continued Archbishop, whenever they desired it, provided they would *oblige their tenant to pay 5l. per annum from henceforward to the minister that served the cure*, which the tenant might very well afford to do, considering how good a bargain he had from the college. And this would be a thing very honourable for the college to put their tenant upon, and very little to their damage. Concluding that he hoped the college would not take this proposal ill, since upon the common terms of bargaining, that which he desired might be purchased for less than half the money that even an easy fine for renewing their lease would amount to.

* In this kind of negative munificence all his clergy shared; for the reason which he gave why he did not hold his ordinary visitations regularly, but instead of them, went round his diocese confirming was, that he thereby answered all the ends of a visitation, without putting his clergy upon the payment of procurations.

benefices, to be refunded again if they were afterwards able; if not, to remain with them as a gift. To others, who had large families, he contributed towards the *education of their children at schools and the university*. And many a poor clergyman, upon making a complaint of the narrowness of his circumstances, has gone from him with 5*l*. in his pocket. Nor was he unmindful of *their widows*, after their deaths, but contributed to the support of such as were left in a deplorable condition.

He obtained a *commission for pious uses* at his own expence, whereby he did great service in his diocese.

To learned and ingenious men, who had been educated at the Universities, and were afterwards wholly unprovided for, he would, for their encouragement, allow them something yearly till provision could be made for them in the Church.

When he accommodated differences between contending parties, and the only remaining difficulties to be settled were matters of debt, or law-charges, &c. he would sometimes chuse rather to discharge and *defray those himself, than not effectually complete the reconciliation he had undertaken to make.* Which occasioned one of his clergy, for whom he had settled a difference with his parishioners by this means,

to tell him, that *if his Grace often took this method of laying contentions in his diocese, he ought to have the ancient revenues of his Archbishopric, or the riches of his predecessor, Cardinal Wolsey, that he might have a purse as large as his soul.*

In his subscriptions towards the erecting and *endowing charity schools, setting up organs, altar-pieces,* &c. and whatever tended either to use or ornament in parochial churches, and towards such other public works as needed his encouragement, and for which application was made to him, he maintained the character of a *Munificent Prelate.*

And he maintained it not only within his own diocese, but out of it too. By his contributions to the societies for *public charities* at London, by his bounty to the distressed *Episcopal clergy of Scotland,* and the relief he gave to several *poor foreigners,* who had fled into England on account of their religion.

By these acts of piety and charity that were known, let those be measured or guessed at that were not known.

Nor was his *hospitality* within doors less remarkable than his liberality abroad; of which no more need be said, than that he was *given to it,* as the Apostle directs those of his function to be, and *given to it* in proportion to the eminence of his station in the Church. And perhaps the

most laudable part of it, was that which was the least visible to the world; viz. the share the poor had in it; for *he made it in a manner the support of the village and indigent neighbourhood where he lived.* So that what with his hospitality and charities, it is no wonder he *saved so little to himself out of so great revenues.* For, though he received, out of the profits of the Archbishoprick, in the first ten years after he came to the See, that is, from 1691 to 1701, as he computed himself, £39,276, and lived long enough afterwards to receive more than would make that sum double, yet all that he left behind him when he died, (excepting some leaseholds and grants of offices, which fell in to him to the benefit of his family), was little more than his own private fortunes, inconsiderable as they were, if reserved, would have amounted to.

But he was not a man of this world. His heart was no ways attached to secular interests. He was moved by other springs, and guided by more noble principles, as will be next seen in his *interior, or divine life.*

And this is that part of his life, whereof the world could have no knowledge, and wherein it had no concern. Yet, as *his diary* proves a guide able to conduct us into his retirements, and to shew him in some of his private communication with heaven, and of his most secret acts of re-

ligion; the following him thither with so uncommon an advantage, will not only appear the more excuseable, but will justify, by the materials thereby furnished, the distinct consideration of this subject, independently on what has gone before.

Acts of piety and virtue *done in secret*, though, for that reason, their beauty be lost to the eyes of man, and oftentimes their credit too, for want of testimonies, are nevertheless, in themselves, most valuable, and the most amiable parts of every good man's life. They are infallible marks of his being governed by a sense of duty and obligation, and clear him of all suspicions of being any ways influenced in them by worldly interests and friendships, the love of applause or fear of disgrace; or, indeed, by any other motive, than *the obtaining God's favour*.

They, indeed, who make light of private devotions, and of all human endeavours to keep up a constant and daily correspondence with heaven, will, of course, make light of this part of these memoirs, in which the subject of them is placed in an uncommon, and perhaps to them, not agreeable point of view: for, however well a narrative of this strain may suit the turn of some mens' minds, there is reason to fear it is too much out of the prevailing taste of the present times, to pass *uncensured*.

This reflection often occurred to the compiler, when he revised the contents of these last sheets; and it would absolutely have suppressed his thoughts of letting them go abroad, had not the opinion of some, who had the perusal of the draught when it was in great forwardness, (to whose judgment a deference was due, and who also were friends both to the Archbishop and himself), prevailed upon him not to drop the execution of this branch of his design. They encouraged him to think he had no need of an apology for so doing, and that if serious people, who look further than this world, and do not judge of every thing by the maxims of common life, and those scanty measures of what is excellent and praise-worthy to which *ordinary conversation usually confines itself*, shall here find a specimen of secret, unaffected piety, adapted to their taste, and be either instructed or encouraged by it, *it will more than balance the slight* that may possibly be cast upon it by persons of less sedate tempers, or of less relish for spiritual exercises.

Among the memoranda which he put together in 1691, (as it is mentioned in the Preface to this work) there is little to be met with upon this head, except one passage, which ought to be set down here, as being necessary to the

explanation of several of the excerpts from his diary that follow, viz.

That in the year 1688 he began to enter into a more extraordinary course of devotion and private exercise of piety, than he had practised before that time. By a reflection upon his own past life, minuted in 1682, it appears, that he had for *several years lived* (as he expressed it himself), *very carefully;* especially at Norwich, (while Prebendary), in his recesses from London, and disengagement from the business of his cure. Being made Dean of that Church in 1681, his retirements thither were longer and more agreeable to him, as giving him greater opportunities of improving in his spiritual life. And he made use of them to that end, but with not so much effect and satisfaction as he desired. For a constant and uniform perseverance in religious and devout exercises, must be the effect of an habit formed by degrees, and by *renewed essays upon repeated interruptions and disappointments.* The charge of a large parish upon his hands at London, *the controversies* of those times, in which he engaged himself, and his own troubles in 1686, would be enough to disconcert him, and occasion some remissions of that lively sense of God upon his mind, and some discontinuance of that *devout frame of soul,* which he

desired always to retain. However, in his retirement at Norwich, in the summer, 1688, he pursued his resolutions with greater strictness, and with better success; for he persevered from that time in a way so satisfactory to himself, that he never could reflect on that summer's work, without praise and thanksgiving to God for it. And certain it is, from his own accounts, that he did, notwithstanding the *multiplicity of affairs* that he went through, *by constancy of prayer and watchfulness* over himself, preserve thence-forward a vigorous sense of duty, which he never let go, and a devout turn of spirit, which made piety a *perfect habit in him.* He expresses these effects himself, something differently in different parts of his diary; but still to much the same sense, and always with so much humility, that the lowest terms which serve to denote the common duties of the meanest Christian, are used by him to express the highest advances towards perfection that he could attain to.

Thus his own words (in the collection of memorandums above-mentioned, made in 1691), are:—"On Sunday, June 24, 1688, I began to apply myself more diligently to the work of religion, and spent that summer well. And I thank God most heartily since that I have never relapsed. So that at the present writing hereof, *I have above three years lived with a*

constant sense of religion. Blessed be the name of God for ever and ever. And, O blessed God, continue thy mercy to me, and be pleased every day more and more to perfect that good work, which I hope thou hast begun in me."

If his whole life and story, from the beginning down to the date of this minuted passage, had been a blank, one would have imagined that, instead of having lived for several years *very carefully*, he had been a *careless liver*, and now first began to think seriously about religion, and to apply himself to it in earnest. His expressions are of the same strain in his minutes of his anniversary commemoration of Midsummer day as in 1702.

"June 24. This day I returned my solemn thanks to God, for his grace in keeping me in a sense of religion now for these fourteen years past, and devoted myself to his service anew," &c.

1704. "I went into my chapel, this being Midsummer day, on which, now sixteen years ago, I began to take up and live more devoutly and regularly. And most earnestly, and with tears, begged the continuance, &c. God Almighty, I hope, will hear my prayers."

1707. He returns his *anniversary thanks to God for his mercy in inspiring him with a serious sense of religion, now nineteen years ago*, &c.

By sense of religion in all these places, he plainly means, such a vigorous, energetic sense, as kept him up to his duty in all instances, and *established his heart unblameable in holiness before God,* 1 Thess. iii. 13. Till he could bring his sense of God and religion up to this standard, he could not be satisfied with it. Every remission of it was with him a kind of *relapse;* but when he had brought it to an habit, that he could say he retained it *constantly,* then it was *the good work begun in him,* upon which he studied to improve daily; then it was *he began to take up and live more devoutly and regularly;* and all this he humbly and justly ascribes to the good grace of God upon him, encouraging and assisting him in his own sincere attempts to improve himself in all goodness; for thus his commemorations at Midsummer are expressed in 1705 and 1706, viz. *To thank God for his blessing upon his religious endeavours, these last seventeen and eighteen years.*

After he had continued in this course twenty years, he used another phrase in minuting his annual thanksgivings on the 24th of June, which he styled, in the years 1708, 1709, 1710, *the day of his new birth, and his spiritual birth-day.* From whence it is obvious to remark, first, that he dates the commencement of his *spiritual life,* no higher than from the renewing his resolutions

above-mentioned, in 1688, because they were his entrance into a course of stricter living, from which he had never since departed, at least not so far as to be construed by him *a relapse*. Secondly, that he distinguishes this spiritual life, or last state of improvement from the whole former part of his life, *not as a conversion* from *a sinful*, or a reformation of *a careless course* of living (for in the one he never appears to have been, nor in the other *for several years*, as he himself could testify), but as a permanent steady course of performing his duties to God without those failures or intermissions which he had found his former life had been subject to. Thirdly, that he distinguishes it from any notion or idea of a new or spiritual birth, by new lights and extraordinary convictions, or any *instantaneous changes and sudden renovations of nature*. For he waits a confirmation, from twenty years experience, of a spiritual life, before he ventures to apply "spiritual birth" to his entrance into it, and he always speaks of it (as will be shewn afterwards) as a *progressive state*, still mending and improving by steps and degrees, *at least at no time retrograde;* and this without any suggestion or *pretence of impulses or any extraordinary means whatever*, but only in the ordinary way of *nature* (subject to human infirmities), *on his own part*, and in the ordinary

way of *grace under the Gospel, on God's part. These observations may serve to prevent any false conclusions tending to enthusiasm being made from this expression, wherewith he chose to signalize this day of his annual thanksgivings*, and likewise to shew the value that he himself set upon this first means of so successful and lasting an improvement of his life. And how religiously and solemnly he observed the returns of this festival will abundantly appear from a transcript or two out of his diary, exhibiting the course and order of his religious exercises on Midsummer day. We will take, for example, the year following.

1711. June 24th. *Fourth Sunday after Trinity.* "*This being my anniversary day for my returning of thanks to God for his wonderful mercies to me, now twenty-three years ago, I resolved to spend this day as devoutly as I could. Accordingly I said my prayers most heartily alone, and with my wife and with my family in the chapel. Afterwards, before I went to Church, I said the prayers which I use on my birth-day as devoutly as I could, and devoted myself to God's service for the next year; begging humbly, that if I live another year, I may at the end of it present myself improved in every grace and virtue. I then went to the minster, where I thank God I said my prayers and received the sacrament with as devout desires as ever I did. But I was not so bright*

as I am sometimes. I came home in the coach alone. So that I had a conveniency of conversing with God all the way, which I did as heartily as I could. In the evening I walked in my gardens, and repeated my thanksgivings, and renewed my vows. So also I did just before I went to bed; prostrating myself upon the ground, and earnestly begging God's grace and presence the following year."

The last opportunity that God was pleased to vouchsafe to him of celebrating this private festival was in 1713. When we find the whole morning of that day was religiously laid out in the following manner.

Wednesday, June 24. "I said my prayers most heartily in my dining-room; and afterwards in my chapel, and afterwards with my wife. I then locked myself into my study, where, with hearty devotion and tears, I returned my solemn thanks to God for the infinite mercies he conferred upon me this day twenty-five years; when the good work was begun in me which hath been carrying on ever since. I likewise then most solemnly devoted myself to his service all the rest of my life; and earnestly begged that if he grants me another year in this world, I may at the conclusion of it present myself before him improved in virtue and goodness. I thank God I was most heartily devout, and hope God will hear my prayers. . . . . At ten o'clock I went into my garden, where I likewise returned my thanks to God for his mercies

on this day, and said my daily prayers. At eleven o'clock I went in my chariot to York, and I thank God said my prayers and thanksgivings most devoutly both going and coming, viz. my long prayers and my thanksgiving prayers, and my prayer for good resolutions. I likewise afterwards said my prayers heartily in my chapel. Thus far well, blessed be God. The afternoon was interrupted by business."

These passages may serve as a specimen of the devout and divine life that he led *for twenty-five years*. For though, on these more remarkable occasions, his devotions were enlarged, yet a considerable part of every day which he had to himself, was taken up in communications with God. And considerable part of his diary consists of his account of himself in this his merely spiritual capacity; wherein he notes down what prayers he said each day, and with what temper and spirit he performs them, and in *what frame of mind he was*. It may not perhaps be so readily guessed upon the first view of the matter, what could be *his design in noting down all these particulars* with such exactness. But it appears clearly, from the comparing the several accounts of his diary together, that his intention was, that no omissions of his private duty to God should at any time escape him, or slip his memory. And there-

fore, when business interrupted the stated course of his devotions, as often happened, and especially at London, he knew by this means *how much he stood in arrear*, of what he designed and purposed to perform; and so took the next opportunities that offered. And when he had said his prayers not to his satisfaction, which would sometimes be the effect, as he complains, of business or studies running in his head, then he took care to say them over again, when he was in a better or more undisturbed disposition for them. But the great use he found in this particularity was the discovering his *progress in the divine life*, the gradual increase and enlargement of his love towards God, and the sensible detachment of his heart and affections from earthly things. So that he could form a judgment of himself, not only for one day past, with which he closed his diary every night, in these or such expressions:—"*All well, this day, Dei gratiâ;* or, *I have lived well, thank God;* or, *I have lived very well, God Almighty be for ever praised, and loved, and served by me and mine,*" &c.; but he could say at the week's end, as he has occasionally done, "*I have lived better this week than ever I did.*" Or at the month's end, "*I reflect with much comfort on this month last past, which concludes to-day.*" Or at the end of two months, "*I thank God, I have not lived worse*

these two last months than before." Or at the year's end, upon examining and considering the whole account:—"*This last year I hope I have lived better than any former year of my life.*" Or indefinitely, "*I thank God, I was never in a better frame of mind, nor have been so long together in a good frame, as I have been, and am now.*"

And he had also several *stated times* for the enquiring after the state of his soul, and improving his interior life. Of the annual days, the most considerable was Midsummer day above-mentioned. Next to that, *his natural birth-day*, February 16, which he ever religiously observed "*with hearty thanksgiving to God for his continued mercies to him all his life long. With humble supplications for pardon of all his sins and neglects from his youth up till that time, and with new and solemn dedications of himself to God's service the remainder of his days, always accompanied with petitions for grace to enable him to do and be what he desired.*" He kept this anniversary in this manner twenty-two times after he was Archbishop. That day which would have been the twenty-third return of it, and the sixty-ninth from his birth, his body returned to the ground from whence he was taken, and laid in the grave, in hopes of a joyful resurrection.

Next to this *he sanctified the first and last days of the year*, and employed them in religious per-

formances; as appears from his notes of those days, for every year, excepting the last year of his life; he being at that time languishing in his last sickness, and incapable of continuing his diary. But the year before that, the memorandum, which may stand as a specimen of all the former, is as follows:

1712. Dec. 31. Wednesday. "*After evening prayers I said my prayers as I used to do in my dining-room. I took some time to think of my infinite obligations to God this year passed, . . . I went into my study, where, upon my knees, I returned my most hearty solemn thanks to God for all his kindness, and at the same time most earnestly beseeched him to pardon all the offences and neglects that I have been guilty of this last year: and begged of him to continue all his mercies to me, and to assist me still with his heavenly grace, that I may this next year serve him better. . . . All well this day.*"

1712-13. Jan. 1. Thursday. "*This being new year's day, I said my prayers heartily in the morning, both in the dining-room and in my chapel, and with my wife, as I used to do; and afterwards came into my study, and with hearty devotion, said Dr. Patrick's prayer for one's birth-day, applying it as well as I could to the new year. I thanked God heartily for all mercies and blessings both of soul and body, which he had bestowed upon me the last year; and I humbly begged his grace, that I may grow better and better,*

so that if it please God to let me live another year, I may, at the conclusion of it present myself before him, improved in virtue and goodness," &c.

He would sometimes conclude his notes on Dec. 31, with this, or some such remark: "*I hope I am not worse but better this year than I was the last.*" And those of January 1, with, "*I have begun very well, and make many good purposes;*" or something to the same effect: signifying the further improvements in a Christian life, which he every year aimed at.

Another of his anniversary days which he devoutly solemnized, was July 5, the *day of his Consecration;* when he used "*to retire into his chapel, and beg God's pardon for all the faults and neglects he had been guilty of in the administration of his office, and most earnestly implore his blessing and protection for the future, that he might discharge his office the remaining part of his time, to the glory of God's name.*" These were the five days in the year that he set apart for his more enlarged and *particular devotions.* But this was a small service in comparison of the constant weekly offices that he performed in private, which he so distributed among the several days, that proper parts were assigned or allotted to five days in seven. Sundays and Thursdays were his days of *thanksgiving;* Wednesdays and Fridays were his days of *humiliation;* and Saturday was his

Parascend; for so we may call it, because he constantly on Saturday, in the evening, prepared himself for the eucharist the day following, *which he received* (unless necessity prevented him, which very seldom happened) *every Sunday.* Sometimes he performed these preparatory devotions with great life and pleasure; and then he noted it as a blessing, as in the last year of his life, concluding his week's account, he has these words: "*I said my prayers before the sacrament very devoutly: all well, thank God. I bless his name that I have a hearty sense of religion and devotion, and am truly disposed to serve my God to the utmost of my power. And I humbly beg his grace, that I may (as I daily pray) every day bless him more and more, and serve him better.*"

And he usually kept the same rule, and made the like preparation, for the due observance of Christmas day, or any great festival, on which he had opportunity of receiving the sacrament on the week days. Thus, "*Dec.* 24, 1707, *I was most devout at home to prepare for Christmas day.*" It was said above, that he never omitted to receive the eucharist on the Lord's day, if he could help it; thus if he happened to lie upon the road on a Lord's day, he usually procured the favour of a sacrament at the Parish Church, from the Minister of the place where he then was. But if it so happened that he could not receive it in

kind, he endeavoured to obtain the effects and blessings of it by an *eucharistical obation* of his own prayers in private. Thus, for instance, at a time when he lost his opportunity of communicating at Church on the Lord's day, he notes that "*he endeavoured to supply that defect with his devotions and hearty acknowledgments of Christ's sacrifice, and begging the benefits of it might be conferred upon his commemorating it in this way, by hearty devotions, and giving up himself to God, as if he had received the sacrament solemnly at Church.*" When he resided at London, he constantly attended the *early sacraments*, (for the most part at Whitehall), that he might be at liberty to preach afterwards in the Parish Church, or attend the Queen's Chapel, whither he generally resorted for the morning service, when he had not engaged to supply any pulpit in town. The afternoon service he had in his own family. In short, he made it his serious endeavour, as he often remarks, "*to spend the whole Lord's day in the best manner he could to the glory of God, and the good of his own soul.*"

Thursday was the other day of the week that he appropriated to thanksgivings; and these were usually his acknowledgments to God of his "*great temporal mercies and blessings vouchsafed to his country, his family, and to himself, in that he and all who belonged to him lived in health, peace,*

and safety; joined with earnest petitions, that God, for his mercies' sake, would have him and his always in protection." In the summer time, when he resided at Bishopsthorp, and when the weather was fair, he usually offered these thanksgivings *sub dio*, either in his garden or in the adjoining fields and meadows, whither he frequently walked to perform his devotions. The Parish Church of *Acaster* is within a little mile of the Archbishop's palace. It stands by itself in the fields. Thither he frequently retired alone, and made the little porch of that church *his oratory*, where he solemnly addressed and praised God. And here it was that for some years he resorted, as he had opportunity, to perform his Thursday thanksgivings; afterwards he removed from this place to another which was more pleasant, and more commodious too, as being nearer his house; and this was a shed or little *summer house*, placed under a shade on the side of a fish-pond, which stood north of his house and gardens. Hither he frequently retired for prayer, but most generally on Thursday. Afterwards, when the plantations that he had made in his garden, were grown up to some perfection, he again changed the scene of his thanksgivings, and offered them up in a particular walk, which from thence he called his *Temple of Praise*. It is a close grass-plot walk, lying north and south,

and hedged on each side with yew, so thick and high, as to be completely shaded at all times of the day, except noon. On the east it hath a little maze or wilderness, that grows considerably higher. The entrance into it at each end is through arches made in a lime hedge, and the view through these arches, immediately bounded by a hedge of horn-beam at one end, and a fruit wall at the other. So that from within the walk, scarce any thing is to be seen but verdure and the open sky above. In this close walk, and in the adjoining maze, (for probably he adopted both at the same time, for his Temple of Praise), he spent *many a happy hour*, especially in the last years of his life. Here was a privacy that answered his design, and a solemnity that suited his taste; and here he poured out his soul in prayers and thanksgivings, and had such delightful intercourses with God, as would affect him to a very great degree. Thus, for instance, he notes, in the year 1712. "*After evening prayers I walked in my garden, and there, in my Temple of Praise, poured out my soul to God in an unusual ardent manner; so that I think I was never so rapturously devout in my life.*" This passage is brought to shew what use he made of that place, and *not what effect the place had upon him.* For indeed, at this time of life, he had attained to such a *habit of raising his affections*, beyond what

he had been formerly able to do, that, upon several occasions, he wrought himself into ardours which he had not felt in so great a degree before. Thus, for instance, in the same summer. "*I never was in such transports of devotion hardly as I was when I came home from the Minster, being alone in the coach. I never prayed more heartily and devoutly in my life. And I hope God will hear my prayers which I put up for grace and mercy, with tears.*"

As he noted these and such like passages while the impressions of them remained strong upon his mind, it is no wonder he should prefer the freshest and latest of them, to those which were more remote, at least were more effaced in his memory. The truth is, that all his acts of devotion, and particularly such as were eucharistical, were very srong and lively, especially towards the latter end of his life. And as they affected himself, so in some measure they did others also. For, notwithstanding the privacy of his Temple of Praise, and the solitude of the other places he pitched upon for these exercises, he could not always pass unobserved. And it would have been a pity that he should; for surely the eye that once beheld him in one of these warmer acts of piety, would rarely meet with any sight again *so extremely solemn and affecting*. And indeed there were few in

his family who had not, at some time or other, undesignedly been witnesses of his secret converse with God. And probably with some of them, the remembrance of those ardours and (in appearance) exstacies of devotion which were observable in him, will stick not without some proper influence to their dying day. It was such a lively representation of the power of godliness, as a verbal description cannot reach, nor invention furnish; which left upon the mind and heart of the *spectator* an impression not to be communicated by mere verbal account of it, of the charms of true religion.

But to proceed; Wednesdays and Fridays were *days of humiliation* with him. The latter *his fast*, and he had particular devotions for them. For some years he went constantly to his cathedral on those days as well as on Sundays (viz. when he was in the country), and he was as constant at the Friday lecture in the afternoon, an account of which hath been given above. But he remitted of these strictnesses as he grew older, and could not bear an empty stomach as formerly. But his devotions on those days he never remitted. Those on Friday particularly he performed with great solemnity in his chapel, whither he retired by himself every Friday morning.

But besides these fixed times, he did, upon

several *particular occasions*, use extraordinary devotions. Before his *visitations* and *confirmations he used to fast* while he could bear it, "*to recommend himself to God's mercy, protection, and blessing during the ensuing visitation, &c. beseeching God earnestly to accompany him with his Holy Spirit, that he might in all companies and upon all occasions so behave himself, that he might do honour to his name, and bring no scandal to the character he himself bore; and that God would bless him with strength to go through his work both of preaching and confirming, and I trust (says he) that he will grant my earnest prayers for Jesus Christ's sake.*" He had always a very strong reliance upon God that he would support him in the public exercise of his function; which encouraged him to set out upon laborious and difficult works (for such were his confirmations), sometimes under very ill circumstances of health, viz. gout or stone; and yet he always returned home better, and did his business completely; upon one time, while he confirmed with the gout upon him, that he could not stand, but sat in his chair at the communion rails, and the catechumens were brought to him, one after another, he first recovered so much strength as by resting one knee upon a chair, which was gently moved along, he could proceed as usual along the rails, and soon after he quitted that sup-

port, and confirmed some thousands of persons, and after profuse sweating lost his distemper entirely.

His thanksgivings upon his return were as regular and constant as his humiliations had been before he begun. For instance, in 1707. —"*In the evening I got safe home, blessed be God for all his mercies. I had a most prosperous journey, and God carried me through my work in every place more prosperously than I could have expected, considering in how low estate of health I was when I set out. I preached every where to my own satisfaction, except at* ——, *where yet I performed well enough. I behaved myself, I trust, well enough in all conversations, so that I had nothing to charge myself with. I said my prayers constantly in private, both morning and evening, and mostly with hearty devotion. We had also prayer in my family every night, and likewise every morning when we travelled. And I had a lively sense of God upon my mind all this journey. O God, I humbly beseech thee, make me for ever truly thankful.*"

Always before he held an *ordination*, he used to resort alone into his chapel, and "*there implore the guidance of God's Spirit in that work.*" And indeed there was no business of any consequence that he ever undertook without first applying heartily to God for a blessing upon it.

His yearly journeys to London (or back

again) were all preceded by proper application to "*God for safety and protection;*" and each concluded with "*hearty thanksgivings for that good Providence that had watched over him and his in that journey; solemnly begging pardon for all his sins, and particularly for whatever he had said, or thought, or done that was amiss since he set out,*" &c.

And usually, when he came to London, where much business, and company, and public affairs would employ his time, and expose him to the world, "*He entreated Almighty God to be his guide and counsellor;*" and this he would sometimes chuse to do at the solemn celebration of the sacrament, *as in* 1708, *November* 14, just after he got to town. "*I was this morning at the early sacrament at Whitehall, where I received with as great devotion and with as hearty a sense of God and his goodness as ever I did in my life. I have most heartily implored the continual presence of his Holy Spirit to guide and conduct me in all my thoughts, words, and actions while I am at London; and that I may never, out of fear, or for favour, do any thing that I ought not, and I hope he will hear my prayers,*" &c.

From these several passages, collected out of his diary from among a great number which relate to his own private devotions, the reader may form an idea of his great piety and con

stant attendance, as well as dependance upon God. No day passed in which he was not, at least in some part of it, most heartily devout, so as to satisfy himself he had done his duty. And whensoever, either through indisposition of body, or want of spirits, or distraction of business, he failed in his endeavours in God's service, he could not rest till by frequent trials and repetitions he recovered his religious frame of spirit; and then he heartily asked pardon for his wanderings and distractions in his prayers, and frequently did it with tears.

One would imagine, from a course of such strict devotion, and a perpetual watchfulness over himself, that he was in danger of souring his natural disposition and appearing more stiff and reserved in conversation than usual; for *sometimes these prove the effects of such exercises in devotionists.* But he was certainly, with all his piety, one of the most cheerful men alive, the most free and easy in his temper, whether employed in business or engaged in company. He *never let his devotions put any business to a stand, or any man to an inconvenience;* but would break, when interrupted, from a train of weeping humiliations, into an air of sprightly complaisance, and entertain the addresses of such as applied to him with the utmost candour and good humour.

And yet he took little *delight or satisfaction* in any thing but in his endeavours to please God, and to do good in his generation; and he often used to say, that "*he could not bear to live a day, if it were not for the comforts of religion.*"

He was so desirous of arriving, if possible, to a strict purity in the worship of God, and an unblameable conversation among men, that he would often accuse and condemn himself for little omissions and inadvertencies, which perhaps but few other men would have regarded. To give a few instances of this. May 12, 1692, (on which day he first entered his cathedral at York under his archiepiscopal character; and very devout he then was, yet he adds,) "*The Psalms of the day did please me; I pray God forgive me, if it was superstition to observe them.*" *October*, 1711. "*I was this noon so peevish and disordered in my mind, that in truth I could not say my prayers in the chapel; nor could I help it, being incapable of thinking. I impute it to my dispiritedness upon taking the vomit. But afterwards I heartily confessed my sin to God, and asked pardon for it, and in the evening I said my prayers heartily.*"

And then, as to his conversation; if any thing escaped him that possibly might tend to hurt any man's character, though said without the

least design or thought of injuring him, he was grieved at it afterwards.

Thus, Jan. 14, 1699-1700. "*I repented that I had said one thing to Mr.* ———: *talking of Mr.* ———, *I said he was an immoral man; that I had heard so, but did not know whether he were so or no.*" Again, at another time, "*Then came into me Dr.* —— *and Mr.* ——, *and staid with me till I was almost put out of patience; and after the Doctor was gone, I did intimate something to Mr.* —— *not to his advantage, though I said nothing ill of him. If this was a fault, (I think it was), God forgive me.*"

And again, Jan. 12, 1710-11. "*I was to blame this day, and I asked God forgiveness for it, for my so publicly telling the story which Dr.* —— *had told me of Mr.* ——, *as he was told by a citizen. This story I told in our lobby, where four or five of the Bishops were present.*"

Perhaps such another instance cannot be found in his conversation, for twenty years together. So careful was he to avoid tattle and scandal, and every thing that bore hard upon a man's credit, unless he had full proof and evidence for what he said; and did as carefully avoid whatever had the appearance of arrogance or egotism: He had as little of it as any man upon earth; but still he condemned himself whenever he was led in discourse to say more of himself than was

necessary: a remarkable instance of this we have on March 31, 1711.

"*I had so tired myself with walking, that I drank wine to refresh myself before my usual time, and then I sat prating with Mr. ——— a good while, and I told him a great many stories of myself, for which I was afterwards grieved; and both that night and the next day, I did heartily ask God's pardon for my pride and vanity.*"

Nay, he was so scrupulously careful of his expressions, that at one time, when a certain lady was importunate for his blessing, and he, to satisfy her, had used these words, "*Madam, a thousand blessings on you;*" he was afterwards concerned at what he had spoke. "*It was the expression,* (he said), *he blamed himself for, and not the thing.*"

Thus he endeavoured to be as perfect as he could; and he frequently, with his prayers for God's grace and assistance, renewed his resolutions "*to watch narrowly over himself; to avoid all little peevishness both at prayers and in conversation; to attend to his devotions, both public and private, with all diligence; and to be careful in his words, that he neither offended against truth or charity.*"

He had some *infirmities* which kept him always upon his guard; the most prevalent *in his nature, was choler.* But he so managed and subdued it, that oftentimes when he was very angry,

it could hardly be perceived that his passion was stirred. A vicious or idle clergyman did above all things provoke him; and, upon such an occasion, he would give himself seasonable vent, and so to any person over whom he had authority, and who deserved his rebukes. Any instance of *cruelty or hard-heartedness* would likewise provoke him; especially if he happened to observe it in any of his domestics; but otherwise he was rarely discovered to be heated. He was not without some other little infirmities, which he took great notice of himself, but which are not worthy the notice of the reader, unless it were to observe how wisely, and cautiously, and conscientiously, he governed himself under them. *It would look neither decent nor kind to open his bosom in every minute particular of weakness which he thought fit to remark in himself.* But when thus much is said, it is but justice to say further, that if any impartial person should know all his failures with his conduct of or under them, he would rather admire and love him the more, than esteem him the less, for them. His infirmities seem like those of St. Paul, such as he might glory in; for certainly, were it proper and excuseable, he might be represented in as amiable a view and character in the *history of his little failures* which he watched over, as in any other part of his conduct and behaviour.

Let thus much then suffice to have said of his "*vita interior*;" which was led purely with regard to God, and not to men. This was the life that filled him with so much joy and comfort, when all earthly satisfactions failed him, as they entirely did in his last decline. So long as he had any spirits to support him, he kept them up by the testimony of a good conscience, and the stedfast hopes of God's favour and endless rewards.

In the beginning of December, 1713, his appetite failed him, and he grew very weak, and exceedingly dispirited. On Thursday, Friday, and Saturday, the 3rd, 4th, and 5th of December, he was forced to leave off his extraordinary devotions, and had scarce vigour enough to perform the common service in his Chapel. On Sunday, the 6th, he gives this short account of himself: "*I got up about nine o'clock. At eleven I had prayers in the chapel, and a sacrament. I went to the sacramental office, but not to the former. I was most horribly dull: God forgive me. But I could not help it. I never was in so low a state in my life. All the rest of the day I was the same. God Almighty have mercy upon me, and either restore me health and vigour, or take me out of the world.*"

On the Wednesday following, he revised and made some alterations in his will; and, on the same day *concluded his diary*, (his hand being

grown so unsteady, that his characters are scarce legible) with these words: "*All well, I thank God; but I am horribly dull and dispirited as even a poor man was.*"

The next day, by the advice of his physicians, he set out for the Bath, which he reached by short journeys. But the waters there not agreeing with him, his strength decreased, and his memory decayed every day till he died. A more particular account might have been given of his thoughts and behaviour in his last sickness, had he been capable of continuing his diary. But we may conclude, as the writer of Dr. Forbes' Life does, upon a like failure of an authentic evidence of *his interior life*, towards the very close of it: "*Nulli dubium esto quin transitus ejus ex hâc vitâ beatus fuerit, licet nullum extet memoriale de statu mentis, et consolationibus Dei animum ejus lætificantibus in ultimâ vitæ scenâ.*" All that was particularly observed by those about him was, that *he prayed continually;* and the chief token by which they perceived how his strength declined was, his shortening of his prayers. He ordered the *daily service in his family to be performed in his hearing,* and was observed to make his responses along with them: and he frequently, in his bed, repeated the most material parts of the communion service; the design of which may be understood by

what was said above of his private eucharistical oblations of prayer; when he could not conveniently receive the sacrament in form. A little before he expired, he told his lady, "*that he should be happy.*" The last words he said were those of Mr. Herbert. "*Ah! my dear God, though I am clean forgot,*" &c. He had these words often in his mouth while he was in health; but would add, that Mr. Herbert was much dispirited when he wrote them.

He had issue fourteen children; seven sons and as many daughters; of which two only of each sex survived him.

His body was brought down to York, and interred there in St. Mary's Chapel, under the east wall of the Minster, where a sumptuous monument was erected over him by his executors.

His *general character* was given by an unknown hand, within a few days after his decease, in a weekly paper entitled *the Examiner;* which, because it is a recapitulation in effect of what has been delivered in the foregoing memoirs, and will be found to contain his real character, some allowances being made for the encomiastic way of writing which is common to the public papers on such occasions, is inserted entire in the Appendix.

But his character is more closely and justly drawn by the able and fine pen of Dr. Smalridge;

in the following inscription, which is put upon the monument in York Cathedral; and is the more to be depended upon, both on account of the known integrity of the composer, and of his intimacy with the Archbishop for several years:

M. S.
Reverendissimi in *Christo* Patris
JOHANNIS SHARP, ARCHIEPISCOPI EBORACENSIS,
Qui
Honestis parentibus in hoc comitatu prognatus
Cantabrigiæ optimarum Artium studiis innutritus
Tum soli unde ortus
Tum loci ubi institutus est, famam
Sui nominis celebritate adauxit.
Ab Academia in domum Illust^mi D^ni *Heneagi Finch*,
Tunc temporis Attornati Generalis
Summi postea *Angliæ* Cancellarii
Virtutum omnium altricem fautricemque evocatus
Et Sacellani Ministerium diligenter obiit
Et sacerdotis dignitatem una sustinuit.
Talis tantique viri patrocinio adjutus
Et naturæ pariter ac doctrinæ dotibus plurimum commendatus
Peracto rite munerum ecclesiasticorum cursu
Cum Parochi, Archidiaconi, Decani officia
Summa cum laude præstitisset
Ob eximia erga Ecclesiam Anglicanam merita
Quam iniquissimis temporibus magno suo periculo
Contra apertam Pontificiorum rabiem
Argumentis invictissimis

Asseruerat, propugnaverat, stabiliverat
Apostolicæ simul veritatis præco, ac fortitudinis æmulus
Faventibus *Gulielmo* ac *Mariâ* Regibus
Plaudentibus bonis omnibus
Ad Archiepiscopalis Dignitatis fastigium tandem
evectus est.
Nec hujusce tantum provinciæ negotia satis ardua
feliciter expediit
Sed et *Annæ* Principum optimæ tum a consiliis tum ab
eleemosynis fuit
Quas utcunque amplas, utcunque diffluentes
Ne quem forte inopum à se tristem dimitteret
De suis sæpenumero facultatibus supplevit.
Erat in sermone apertus, comis, affabilis.
In concionibus profluens ardens, nervosus.
In explicandis theologiæ casuisticæ nodis
Dilucidus, argutus, promptus.
In eximendis dubitantium scrupulis
Utcunque naturæ bonitate ad leniores partes aliquando
propensior
Æqui tamen rectique custos semper fidissimus.
Primævâ morum simplicitate
Inculpabili vitæ tenore
Propensâ in calamitosos benignitate
Diffusâ in universos benevolentiâ
Studio in amicos perpetuo ac singulari
Inter deterioris sæculi tenebras emicuit
Purioris ævi lumina æquavit.
Tum acri rerum cælestium desiderio flagrabat
Ut his solis inhians, harum unice avarus
Terrenas omnes neglexerit, spreverit, conculcârit
Eo erat erga Deum pietatis ardore
Ut illum totus adamaverit, spiraverit

Illum ubique præsentem
Illum semper intuentem
Animo suo ac ipsis ferè oculis obversaverit.
Publicas hasce virtutes domesticis uberrime cumulavit
Maritus et pater amantissimus
Et a conjuge, liberisque impensè dilectus.
Qui ne deesset etiam mortuo pietatis suæ testimonium
Hoc marmor ei mærentes posuerunt.

Promotus ad
Archidiaconatum Bercherrensem
20 Feb. 1672.
Canonicatum Norvicensem,
26 Mart. 1675.
Rectoriam St. Bartholomei
22 Apr. 1675.
St. Algidii in Campis
3 Jun. 1675.
Decanatum Norvicensem
8 Jul. 1681.
Cantuariensem
25 Nov. 1689.
Archiepiscopatum Eboracensem
5 Jul. 1691.

Natus
Bradfordiæ in hoc comitatu
16 Feb. 1644.
In Academiam Co-optatus
26 Apr. 1660.
Gradus suscepit, Artium Baccalaurei
26 Dec. 1663.
Artium Magistri
9 Jul. 1667.
Sanctæ Theologiæ Professoris
8 Jul. 1679.
Bathoniæ mortuus ætatis suæ 69.
2 Feb. 1713.
Sepultus eodum quo natus est die
16 Feb. 1713.

TWO APPENDICES

OF SELECT ORIGINAL AND COPIES OF

ORIGINAL PAPERS,

REFERRED TO IN THE

LIFE OF ARCHBISHOP SHARP.

THE FIRST,

CONTAINING PAPERS, LETTERS, &c. WROTE BY HIMSELF.

THE SECOND,

CONTAINING ORIGINAL LETTERS, &c. BY OTHER HANDS, FOUND AMONGST HIS PAPERS.

APPENDIX FIRST.

No. I.

The Preface to the first volume of Dr. Claget's Sermons, made by Dr. Sharp. Referred to Vol. I. p. 91.

THERE will need no more to recommend the following Discourses to the reader, than only to assure him he is not imposed upon by the title-page; but what is here presented to him as Dr. Claget's Sermons, are really so, being published from his own papers, and by his own brother.

And, indeed, the sermons themselves do sufficiently speak their author; for they everywhere express the spirit, the judgment, and the reasoning, of that good man; though some of them, perhaps, want that finishing which his masterly hand would have given them, had he been to have published them himself.

The first of these sermons he meant to have printed, if God had given him life, being prevailed upon by the importunity of several of his friends, who then judged it very seasonable.

The last in this collection was the last sermon he preached. It was preached at St. Martin's in the

Fields, on the day of his Lent course there; and that very evening he fell into that sickness, which put a period to his life twelve days after.

No man, perhaps, in this age, of so private a condition, died more lamented. For as he had all the amiable, charming qualities, to procure the esteem and love of every one that knew him; so God had bestowed upon him so many great and useful talents, for the doing service to religion, to the Church, to all about him; and he so faithfully and industriously employed those talents to those purposes, that he was really a public blessing; and he had that right done him, as to be esteemed so.

He was born at St. Edmund's Bury, Sept. 24th, 1646, being the son of Mr. Nicholas Claget, then Minister there.

His University education was at Emanuel College, in Cambridge.

His first public appearance in the world, was at his own native town of Bury, where he was chosen one of the preachers: which office he discharged for several years with so universal a reputation, that it might be truly said as to him, that a prophet had honour in his own country.

From thence, at the instance of some considerable men of the long robe, (whose business at the assizes there, gave them opportunities of being acquainted with his great worth and abilities), he was prevailed with to remove to Gray's Inn. And, indeed, it was no small testimony given to his merits, that he was thought worthy, by that honourable society, to succeed the eminent Dr. Cradock as their preacher.

In this place he continued all the remainder of his

life, and he behaved himself worthily in it; and the gentlemen of that house took all occasions of declaring that he did so, by the constant kindness they expressed to him while he lived, and the respects they paid him at his death. He had, indeed, at the time of his death, two other preferments besides that of Gray's Inn; the Lord Keeper North (his wife's kinsman) had given him a living in Buckinghamshire; but the other place was that which he himself most valued next to Gray's Inn, and that was the lecture of Bassishaw, to which he was chosen by the parish, about two years before his death. It was the lecture which Dr. Calamy had immediately held before him. Never were there two greater men successively lecturers of one parish; nor ever was any parish kinder to two lecturers.

Dr. Claget died of the small-pox, March 28th, and was buried in the Church of St. Michael, Bassishaw.

His wife, Mrs. Thomasin North, a most virtuous and accomplished woman, died eighteen days after him, of the same disease, and was buried in the same grave with him.

There is this little passage not unfit to be mentioned here: the last sermon Dr. Claget made, (though not the last he preached), was that which is the sixteenth in this collection, upon this text—"*Shall we receive good at the hands of God, and shall we not receive evil?*"

This sermon he made upon occasion of the death of a child of his, that happened a little before. And he had writ it fairly out, I suppose for this end, *that his wife might read it.* And accordingly she did so; but upon a much sadder occasion; for it was after his death that she got this sermon into her hands; and then she made

21213

if her continual entertainment, (and a seasonable one it was), as long as her strength would suffer her.

But to return to Dr. Claget. We owe it to the Society of Gray's Inn, that he was brought to this city: but after he came hither, his own merits in a little time rendered him sufficiently conspicuous.

For so innocent and unblameable was his life, such an unaffected honesty and simplicity appeared in all his conversation; so obliging he was in his temper, so sincere in all his friendships, so ready to do all sorts of good offices that came in his way; and withal, so prudent a man, so good a preacher, so *dexterous in untying knots, and making hard things plain*; so happy in treating of common subjects in an uncommon, and yet useful way: so able a champion for the true religion against all opposers whatsoever; and lastly, so ready upon all occasions, to advise, to direct, to encourage any work that was undertaken for the promoting or defending the cause of God:—I say, all these qualities were so eminent in Dr. Claget, that it was impossible they should be hid. The town soon took notice of him, and none that intimately knew him, could forbear to love and admire him; and scarce any that had heard of him, to esteem and honour him.

If the reader would know more of Dr. Claget, let him peruse those writings of his which he published himself. By them he will in some measure be able to make a judgment of the genius and abilities of the man.

If a friend can speak without partiality, there doth, in those writings, appear *so strong a judgment*, such an admirable faculty of reasoning, so much *honesty and*

candour of temper, so great plainness and perspicuity, and withal so much spirit and quickness; and in a word, all the qualities that can recommend an author, or render his books excellent in their kind: that I should not scruple to give Dr. Claget a place among the most eminent and celebrated writers of this Church. And if he may be allowed that, it is as great an honour as can be done him. *For, perhaps, from the inspired age to this, the world did never see more accurate and more judicious composures in matters of religion, than the Church of England has produced in our days.*

No. II.

A Passage of Dr. Sharp's Sermon at the Funeral of Dr. Claget, referred to Vol. I. p. 91.

[When he came to speak to the occasion, he told his audience,] that it was not an easy matter for any man, at any time, to speak discreetly or justly concerning his friends, or to give characters of them, when he hath his wits never so much about him. But for a man on a sudden, when he hath lost one of the dearest friends he had in the world, and is so surprised and struck with the loss, that he hath no power of considering what is fit for him to say, or what is due to his friend to be said, in this case, whatever comes uppermost and first offers itself, and doth not injure truth, is to be allowed, at least pardoned, though it fall short of the truth.

And this (says he) is my case; I am now to speak of a man whom I loved as my own soul!—Something I

ought to say concerning him, for *he was not a common man:* but God direct me what or how I should speak, for I am not yet myself, since I heard of this great loss! A great and a good man you all knew him to be; he was every way qualified to do service to God and the Church, and he did it faithfully. No man more ready to spend himself and be spent in the cause of Jesus Christ, than he was. None ever needed his assistance, but he was as willing to give it as they to ask it. Ready he was upon all occasions to satisfy the scrupulous, to resolve the doubtful, to confirm the weak, to oppose the gainsayers. And he never did oppose them but the victory remained on his side.

You all know how laborious, how indefatigable, and how useful a preacher he was; he had admirable skill in untying the difficulties and giving the true sense of Scripture texts. And so diligent and industrious he was, that he never spared himself or any pains he could take, if he could thereby either serve his friends or the souls of men. And as was his life, such was his death. We may in a manner say, that he died in his vocation. For it was the preaching the last sermon he preached, after too great a walk, that brought him into the distemper of which he died.

As for those qualities that recommended him to the world and to God Almighty, as a private man, all that were acquainted with him can testify, that they have rarely met with a man of more temper, more goodness, more prudence, more simplicity, and plainness than he was. He was certainly one of the best natured men in the world; as good a husband, as good a parent, as good a neighbour, as good a friend as is to be found among mankind. He was a man without tricks, without

designs, a plain, open-hearted person, and yet without heat or passion. Infinitely ready to do kindnesses, but without the mixture of self ends.

O Lord, what have we lost in losing this good man. How good a friend! how able a guide! How great an example of virtue, and piety, and good nature, and prudence! And what is most of all, how eminent a minister of God's word; and how skilful and judicious a writer for the cause of God in the debates that are now on foot! Never could we spare or more unwillingly part with such a man as this; because we never needed such men more. There is, I dare say, no Protestant among us that ever knew, or read, or so much as heard of Dr. Claget, but will much lament his death. If any have reason to be easy or to be unconcerned for this loss, it must be those who, having a bad cause to maintain, happened to feel the weight and strength of his invincible reason. This is the last office of friendship that I can pay to my dear friend; and considering that, I think I do not do him right, unless I mention two or three things which I am sure he was deeply sensible of. The first is his obligation to the Honourable Society of Gray's Inn, &c.

Then follow particulars of no consequence.

No. III.

The entire Passage in Dr. Sharp's Sermon on January 30, 1688, before the Convention, which was supposed to give offence. Referred to Vol. I. p. 101.

Had this been done (speaking of the King's murder) in a Popish country, where the *deposing and murdering* of princes is allowed; nay, and sometimes encouraged and promoted by the pretended infallible vicar of Christ, it had been no such wonder. But to be done in a Protestant country, nay, and a country *that hath always gloried*, that by the principles of her establishment she hath given the best security to princes for their persons and their rights, that any Protestant country in Europe hath done.—Oh! what a wound is this to our religion, and what a blemish doth it cast upon it!—"*Tell it not in Gath*, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph!"

But if the Papists will reproach us for this fact, as indeed they of all others are the most ready to reproach us with it, we have these two things to say to them, not in defence of the murder, (which God forbid any body should pretend to justify) but by way of recrimination against them, and in defence of ourselves.

As to them, we say, that they of all other people living have the least reason to object this to us, because in truth they who were *the authors* of that infamous fact they reproach us with, did but act upon *such principles as were learned of them.* It was the Pope of

Rome who first taught the doctrine, and first gave the precedent of deposing and murdering sovereign princes in Christendom, and how tragical and mischievous an influence those principles have had in all countries where the emissaries of that see have got into credit and power, is too evident in the histories of the several nations to be denied. And all those emissaries and factors for the Church of Rome had a mighty hand in our late commotions; nay, and even in bringing the king to the block, there is too much reason to suspect, though they did not act above-board, yet it is very suspicious they were under the curtain, and gave life and motion to those engines that played the part upon the open stage; certain it is, that if all those stories that Dr. Du Moulin has averred for truth, in his answer to *Philanax Anglicus*, and those likewise that Bishop Broomhall writes out of France to Archbishop Usher here in England; I say, if they are to have credit given to them, the thing is beyond suspicion, and may be concluded upon as a certain matter of fact.

But secondly, as to ourselves, we have this to say in our defence, that this horrid murder of the King we are speaking of, though it was publicly acted, yet it was *not so much the act of the nation as of a few men that had got the power into their hands*, who, against the sense of the nation, did carry things to that extremity they were carried. And surely, this ought to be accounted a good answer to them, who are at every turn so ready, when we object to them the pernicious abuses and practices that are allowed in their Church, to the danger of men's salvation, to answer us, that those things we complain of are not so much to be imputed to their Church as to the particular men of

that Church, for whose extravagances the Church is not to be answerable; I say, this is our case, and *if their answer* be a good one, they must in reason allow of *ours*.

But further, if this be not sufficient, we have this more to say, which we are sure ought to stop their mouths, viz. that both the Church and nation of England have disclaimed and condemned this fact of the murder of the late King; and have given all possible evidences of their abhorrence of it, and sorrow for it; while yet the Church of Rome hath not *to this day* (though they have so often, upon several occasions, been provoked to it); I say, they have not to this day given the least colour of any retractation of their doctrines of this kind.

Nay, though the present Pope hath condemned above an hundred of the positions of the Jesuits, yet it is observable he doth not in the least touch upon their deposing and king-killing doctrines. These he lets alone, as doctrines that may serve several good ends and purposes when time and opportunity shall happen. But now we have been far more honest in this matter. For, upon the King's return, one of the first things that the Parliament did was in the name of the whole kingdom to testify their abhorrence of the late King's murder, and of all the principles that led to it. In that act they do declare, that because by this action the Protestant religion hath received the greatest wound and reproach; and the people of England the most insupportable shame and infamy that is possible for the enemies of God to bring upon us, whilst the rage of a few fanatic miscreants, who were as far from being true Protestants as they were from being true subjects,

stands imputed by our adversaries to the whole nation; therefore they, the Lords and Commons assembled in Parliament, do, &c. (reciting the words of the Act of Parliament.) This (says he) was the sense, and this was the act of the nation, when they first were restored to their liberty, that is, to their lawful established government. And I doubt not but it is the sense of all here present, since it is in honour of that King's memory, and in conformity to that act, that we are here at this time assembled. We have hereby done right to our religion and to our nation, and have made the best satisfaction that is possible for the indignity and scandal of that murder.

No. IV.

Letter to Mr. Drake, relative to Mr. Torr's Manuscripts. Referred to Vol. I. p. 138.

Bishopsthorp, Oct. 28, 1699.

Sir,

Having heard no more from you about Mr. Torr's manuscripts, and being in a little time for a journey to London, I give you the trouble of this, to desire you to let me know how that affair stands, (viz.) whether Mrs. Torr continues the same kind intentions towards me that you acquainted me she had when you was last at Bishopsthorp; and if so, whether I may send for the books before I go to London.

I told you then, and I beg of you to *tell her*, that I take myself extremely obliged to her for the kind offer she made me by you, and as I do return my hearty

thanks, so I shall be glad of all opportunities, whereby I may express these thanks in real services. But how generous soever her offer was, I told you, I thought it did not become me to accept it, without some sort of acknowledgment; such a one, at least, as might be equivalent to what she might have made of the books in my judgment, if she had sold them; and therefore I desired, and do desire, that she would accept of a present of twenty guineas from me, which I will send when you order me to send for the books. I do by no means propose this sum as a just price for them, for I do not pretend to purchase them; but that Mrs. Torr may be no loser by her kindness to me, and if she can make greater advantage of them, I think I ought not to suffer her respects to me to be her hindrance. I must ever own my obligations to good Mr. Torr, whose death I was extremely sorry for, and whose memory shall be always dear to me, which I shall endeavour to shew by a careful preserving of his collections, if they come into my hands. I beg my humble service to Mrs. Torr, to whom I wish all comfort and happiness. Accept of the same service and good wishes to yourself and Mrs. Drake, and be pleased to give me an answer to this as soon as you can.

I am, Sir,

Your affectionate friend and brother,

Jo. Ebor.

Wrote at the bottom of the copy which was kept of this letter, by the Arbishop, in his own hand—*Memorandum: I gave twenty-five guineas for Mr. Torr's MSS.*

N. B. It appears by the Archbishop's Diary, that the above-mentioned sum was given on Oct. 6, 1700.

No. V.

Queries to be proposed to the Officers of the Archbishop's Ecclesiastical Courts at York. Referred to Vol. I. p. 215.

I. Whether have the judges, the registrars, and their substitutes, and all other officers of the said courts, taken the oaths appointed by Act of Parliament, *Primo Gulielmi et Mariæ, entituled, An act for the abrogating of the oaths of supremacy and allegiance, and appointing other oaths?*

II. Whether have they made the subscription and taken the oath for the due execution of their places, appointed by the 127th canon, 1603, or that which is enjoined by the statutes of the court?

III. Upon what terms do the said substitutes or deputies of the registrars, execute their several places? Whether do they only take clerks' fees, or a certain part of the whole perquisites of the office, or they farm the same for a sum of money, and take the whole profit to themselves?

IV. Whether other fees are taken for probate of wills and granting administration, &c. than what are allowed by the statute? And in other cases, other than are allowed by the 135th canon, 1603, or by the tables of fees belonging to the courts of York? And if other fees be taken, what they are?

V. Whether are the said tables of fees set up fairly written, in the respective courts and registrar's office, according to 136th canon?

VI. What fees do the judges or registrars allow or

appoint to be taken by their clerks? And how warranted?

VII. What fees doth every rural dean pay for his commission? And every surrogate for his commission to grant matrimonial licences?

VIII. What fees do rural deans or other substitutes take for the dispatch of every business? Or are they unlimited?

IX. Whether are the acts of courts, decrees, and all other judicial proceedings, duly entered and registered?

X. Whether are all wills and testaments fairly engrossed, and their originals preserved in the registrar's office?

XI. Whether are all processes of instruments issuing out of the several courts, as citations, monitions, commissions, &c. fairly drawn and carefully perused by the deputies and actuaries of the office, before they be brought to the seal?

XII. Whether are the chief officers or those who act under them in any court, diligent in the dispatch of business, or do they use any unnecessary delays, or demand any other fees, (upon account of dispatch or otherwise) than are allowed, as above specified?

XIII. Whether there be true catalogues or schedules of all the records and books belonging to each office? and in whose custody are they?

XIV. What security is given by the respective registrars for the due preserving the records committed to their trust, without embezzling, erasing, or defacing the same, or suffering them to be carried out of the office without licence of the archbishop or judge of the court?

XV. Whether care be taken that the rural deans or surrogates do not deliver out marriage licences without caution given, that the marriage shall be celebrated in the church or chapel, where one of the parties lives, according to the 102nd canon?

XVI. Whether any prejudice or inconveniency doth arise by the registrars or deputies practising in other courts than those wherein they act as deputies?

Nov. 7th, 1699.

No. VI.

The Case of the Abbey Lands, resolved; Referred to Vol. II. p. 54.

THE CASE.

A young clergyman in Devonshire, who was about to marry the only daughter of a gentleman that had little more to give her by way of portion, than an estate of fifty pounds per annum, which formerly belonged to a Benedictine priory, had some doubt whether he ought to accept abbey land for her portion. He had a sufficient temporal estate of his own; yet both the father and daughter were displeased at his rejecting so much from him and his posterity. He applied for satisfaction in his doubt to a divine of his acquaintance, who advised him to accept of the estate. But another divine, of greater note, whom he likewise consulted, advised him against it, *least it should render him obnoxious to the curses that attend the possession of Church lands; for that no length of time could make prescription for them, or wear out their piacular nature, but they would always be the accursed*

thing. Here the matter rested for some time, the young clergyman being more confirmed in his scruples. At length the person to whom he had first applied himself, obtained his leave to ask the advice of the Archbishop of York, and stated the case as above to his Grace, who sent the following answer, which gave entire satisfaction; and the marriage was immediately concluded upon it.

Sir,

I received your's the last week; and as to the case therein put, I see no reason why the clergyman, your friend, should make any scruple of taking an estate of fifty pounds per annum, as a portion with his wife, merely because it is abbey land.

For since all the *right* that any man has to his estate, and all the *property* he has in it is derived purely and solely from the laws of the *land;* and since the *law* of this *land* hath settled all the lands that did formerly belong to *monasteries* upon the crown, and upon such as the crown shall grant them to; I should think there can be no doubt, but that those who are legally possessed of such estates from the crown have as much a property in them, and have as much a power of disposing them, and those to whom they are disposed have as much a right to enjoy them, as any other estate that never belonged to a monastery.

But your friend will say, were not these lands at first given for ever by the owners of them to *religious* uses? and consequently *devoted to God?* And will it not be *sacrilege* in any human power to seize them into their hands after they are thus *devoted,* and to dispose of them to secular uses? And the same sacrilege in

any private person, either to purchase or accept any grant of them?

I answer no, by no means; unless it appears that there is some law of God that requires the erecting and endowing those religious houses; and forbids the secular powers from meddling with any thing that is given to them. If there be no such law of God (as undoubtedly there is not), then it must be left to the *legislative authority* in every country (in whose office it is to take care, *ne quid detrimenti respublica capiat*), it must, I say, be left to them to order and manage these sort of endowments in such ways and to such purposes as they shall judge to be most conducive to the public good. Nay, and when they find it expedient for the *public weal* (as most certainly our legislature thought it highly so in the times of King Henry VIII.), they may both demolish these religious houses and make void all the donations that had been made to them, how piously soever the donors intended them; and also apply what was so given to what uses they judge most useful to the community.

I must own, I think there is some difference between *abbey lands* and the tithes of parishes, which were likewise given to them, and which we now call *impropriations*. That the former may be possessed by *lay men*, and become *lay estates*, now that the abbeys are dissolved, there can, I should think, be no doubt among Protestants. But there may be some doubt, whether *tithes* can lawfully be held as *lay* estates, because it is thought by some, that by the law of God they belong to the clergy, and therefore cannot by any human laws be taken from them.

But I must confess, I do not think the arguments

that are brought to prove this have any great strength in them. For though I own, that both from the reason of the thing, and from the New Testament, it may be proved that in all Christian countries there ought to be a decent provision made for *the clergy*, and that those who serve at the altar should live of the altar, as the apostle expresses it, yet I doubt whether there be any law of God (as there was one, I own, given to the Jews) that requires a *tenth* part of laymen's incomes precisely to be appropriated to the clergy; and if there be no divine law for this, then, as I said before, it will be in the power of the *legislature* to dispose of the tithes *that were settled upon monasteries*, as well as of the lands; always supposing, that care be taken for a sufficient maintenance of the clergy, either out of those tithes or some other way.

After all this, I own that it was a sad calamity to this Church, that at the dissolution of the monasteries, and the Reformation that followed it, the estates that belonged to them were not otherwise disposed of, than we see; and especially that the impropriations were not given back to the Church; but since, by the laws of the land, they are now become *lay fees*, I cannot but think a layman may lawfully possess them, provided he takes care that the minister of the parish from whence the tithes arise be *competently* provided for.

But I have transgressed my bounds in speaking about impropriations, for your case is only about *abbey lands*. However, I thought it no harm to give you my sentiments about both. Hoping you will take what I have said in good part, and forgive the incorrectness of this letter; wishing you and your friend

all health and happiness, and committing you heartily to God's protection, I am, Sir,

Your affectionate friend,

Though unknown,

Jo. Ebor.

October 3d, 1710, from Bishopthorp, near York.

No. VII.

About the Marriage of a Popish Priest.

Madam,

I had the favour of your letter, and as to the case enclosed, of which you desire my opinion, I have these following things to represent.

First, we none of us doubt but that the canon laws of the Church of Rome, which absolutely forbid marriage to all clergymen, are very unreasonable, unjustifiable, and absurd, and indeed have been complained against as such by several learned men of that communion.

Neither (as far as I know) has there been any doubt among us, but that priests of the Church of Rome, if they come over to our communion, are perfectly discharged of their obligations to these canons of the Church of Rome, and may take wives, if they think it expedient so to do; and accordingly there have been a great many instances of *Romish priests* that have married after they have become Protestants, nor were they ever censured for it; and I make no doubt but that your friend, if he come to our communion, as he is no longer under the obligations of the Popish laws of this

or any other kind, so consequently is he at liberty to marry when he pleases.

But then there is one thing in the case as he puts it, that creates a little difficulty. He words it, as if upon his taking *priest's orders he did solemnly vow never to marry*! Now I must desire that this may be explained, for I do not understand it. I know, that in the Church of Rome all that take *priest's orders* are supposed to *resolve* to live in *celibacy* all their days, but I do not know of any "solemn vow" that they make to that purpose (I am sure your friend did not, for he says it *was then his intention, that all such contracts were in themselves void.* And sure then his *vow* was not *solemn* (or rather no *vow* at all); I say, I do not know that priests, when they are ordained in the Church of Rome, do ever make such a vow against matrimony. I have read in their *pontifical* the forms of *ordinations*, both of *sub-deacons*, *deacons*, *priests*, and *bishops*, and I do not find any vow there proposed to them, or so much as mentioned.

But if the gentleman, your friend, hath really, and deliberately, and in good earnest, made a solemn promise or vow to God that he will never marry, I do not know but he is bound to keep that vow as far as he can. Because the matter or subject of his vow is not unlawful in itself, there being no obligation upon him from God's laws to put himself into a married state. But then, on the other side, if this vow be a snare to him, if he find he has not the gift of continency (as that gift is not to all), it is certain, that in that case he not only *may* be allowed, but *ought to break his vow*; and for this there is authority enough, both from St. Paul's discourse upon this argument, and from the fathers.

I have given you my thoughts, madam, upon this case

as far as I understand it. But I believe I shall be able to give the gentleman much better satisfaction, if he will be so kind, when I next come to London, as to give me a visit, and let us talk over these matters between ourselves. In the meantime, with thanks for the favour you have done me, and hearty wishes of all health and happiness to yourself and the gentleman,

I am, Madam,
Your humble servant,
Jo. Ebor.

No. VIII.

A Letter from an unknown Person about Breach of Promise.

Bath, March 1, 1707.

My Lord,

I should not presume to give your Grace this trouble, or to divert your thoughts from those great and weighty affairs of the Church and State, on which they are at this time, so happily for each, employed, but that I am persuaded that your Grace has so much goodness and charity as to forgive a trouble of this nature; and so great condescension as to spare a few moments to favour me with an answer.

It is for the sake of a young gentleman who has been, for some years under a great perplexity and anxiety of mind, that I address this to your Grace; he humbly begging your direction and advice in a case of conscience that appears to him to have difficulty in it, and in which he has by his own extreme folly entangled himself.

Some years since, when he was very young (I believe between sixteen and twenty-one), having an opinion that an action he had sometimes allowed himself in was in some measure sinful, or had a great tendency to be so, he made a resolution or promise to himself, that if ever he again was guilty of it, he would give a certain sum to charitable uses; and for every repetition of it, that he would increase that sum in a geometrical or duple proportion, foolishly imagining that might be a means of restraining him from an action which has at least the appearance of evil in it.

But it pleased God to let him see, in no long time after, what little ground he had for so vain a supposition; for, through forgetfulness or heedlessness of his promise, and the importunity of temptations, he made so many forfeitures, that, should he dispose of all he had in the world, to the ruin of himself and family, it would not near amount to the sum. When, therefore, he seriously considered the guilt he had brought upon himself, and the penalty he had, by his own inconsiderate resolution, subjected himself to, he was at a great uncertainty what his duty was, and what he ought to do. For he thought, that either the rash promise he made with a good design, and through ignorance of his own weakness, was of no force at all, nor did oblige to any penalty; or else, that it was his duty to endeavour to perform it to the utmost rigour, by giving all he had to charitable uses, though to the ruin of himself and family; or lastly, that he ought to take a middle way, and set apart annually a certain sum (over and above what the common offices of charity do oblige him to), and to dispose of it in pursuance and execution of the promise he had made, and which should

be ten times more than when he made that resolution, he imagined it would ever make him liable to.

His own reason and reading inclined him to the last conclusion, as that which was the safest and fittest to be followed; but being unwilling to trust to his own judgment in an affair of that infinite consequence, as he thinks the lawfulness or unlawfulness of his actions to be, he first acquainted the minister of the place where he lives; who is a learned and judicious divine, with the case; and afterwards his own worthy diocesan, the present Bishop of Bath and Wells; who both of them confirmed him in the course he before believed he ought to follow, not thinking that it was altogether a void promise, nor that it did oblige to unforeseen consequences, which might perhaps be inconsistent with other duties, or so grievous, as it might reasonably be presumed they could never have been intended, had they been foreseen. It was a great satisfaction to him to have the approbation of those persons in what he intended, whom the providence of God has more immediately set over him for the guides of his conscience in all doubtful matters. But having a just and most profound veneration for your Grace's great learning, judgment, and piety, he was desirous to lay the case before you, and humbly begs that you will, for his own full and entire satisfaction, favour him with your thoughts of it. He also desires your direction in the disposing of the charity which he designs to settle, and thinks to do it in the following method, if your Grace approve of it.

When he first thought himself obliged to set apart something on this account, his circumstances were but mean, and he could not, without great difficulty, live

in that rank and station in which the providence of God had placed him, and which his ancestors have for many ages held in the place where he lives; however, then, he resolved to give 10*l.* a year constantly to the poor, and settle it on them for ever. Since that it has pleased God to make a considerable addition to his estate by an unexpected Providence, and thinking himself obliged to increase the sum, he now intends by God's blessing, to make it 20*l.* per annum, and to settle it for ever on two or three places where his concerns lie; part of it *to keep poor children at school* to learn to read English; and the remainder *to buy Bibles* and *other books of divinity for them* and other poor people that are *unable to buy for themselves.* This is the most useful charity that does at present occur to his thoughts; but if your Grace think of any that is more necessary, he will most readily and gladly govern himself by your directions. He humbly intreats your Grace's pardon for the length of this, but thought it necessary to describe the case as fully as he could to you, he hopes you will please to appoint the bearer a time when he shall wait on you for your answer; and, from the bottom of his heart, earnestly and humbly begs your Grace's prayers and blessing on your unknown but

Most obedient servant.

The bearer knows nothing of the business; I beg your Grace will take no notice to him of any thing, but will only please to appoint him a time when he shall attend for your answer.

Answer to the foregoing Letter about Breach of Promise.

Sir,

According as you have stated the case in your letter, I do think the gentleman may rest satisfied in the resolution that was given him by the minister and the bishop. *Nor do I know of any better way of disposing money in charity than that which the gentleman has pitched on.*

When I say this, I depend upon the truth of your report, viz. *that the obligation he had brought upon himself was only a resolution or promise he had made to himself*, so that it was not a promise made to *God*, but to *himself*; and if this be the case, there can be no doubt but it ceased to oblige him when the consequences of performing it proved intolerable to himself and family.

But now, if this was not a bare resolution or promise made to *himself*, as you word it, [as indeed it is a very idle thing to make promises to one's self], but *a promise made to God*, this does in some measure alter the case; for here God is made a party to the engagement, the man is under *a vow*, is under an oath to perform what he promised.

But yet, admitting this to be the gentleman's case, I do not think he is under an obligation, from this vow, or this oath, if the performing of it be inconsistent with the discharge of those natural or legal duties that were incumbent upon him *before* the making of this vow, or are incumbent upon him *since* it was made. But then, if this be the case, I would have the gentleman always be sensible of his sin, in making and

breaking his vows to God, and continually to beg God's pardon for it; and likewise I would advise him not to look upon this present settlement upon the poor (though it be a very generous one, and I doubt not will be acceptable to God), I say I would not have him look upon it as an entire satisfaction for the breach of his vow; but I would have him always ready, as God shall enable him, and as his stock of estate shall increase, still to do more and more in the way of charity, as God shall direct him. I take this to be the proper way of obtaining God's blessing upon all his concerns, and who knows but God will so bless him, that before he dies he shall be satisfied he has performed his vow even according to the literal meaning of it. I believe the gentleman is a very good man. I pray God bless him, and make him every day better and better. The letter you have writ to me is drawn up with very great care; I must beg pardon for this answer of mine, which is writ in a hurry. I took no notice to the person that brought me your letter of the contents of it, nor have I to the Bishop of Bath and Wells, whom I have frequent occasions of seeing.

I am, Sir, your hearty friend,
Though unknown,
Jo. Ebor.

March 8, 1707-8.

No. IX.

About Marriage with a Wife's Niece.

THE CASE.

London, June 8, 1697.

Most Reverend Lord,

I presume to give you this trouble, from a case of conscience, wherein a near friend of mine is concerned, and cannot be satisfied without the particular judgment of your Lordship, which I hope may plead my pardon in desiring it.

The case is as follows.

Thomas married Elizabeth; had no child by her. Elizabeth died, and now he courts W., the niece of Elizabeth, to make her his second wife; he is under violent illness, and doth solemnly declare, that it will be his death if she refuses to marry him. She hath likewise made him a sacred promise, that in case it be not against the express law of God, she will consent to take him for her husband. *That it is contrary to the canons,* she is informed, but he hath produced a trial at law that was had in the Court of Common Pleas nine or ten years ago, with one *Parsons,* for marrying his wife's sister's daughter, which is exactly her case; and it is therein declared, that the marriage could not be impeached, for it was not prohibited by the Levitical degrees. And there is a clergyman of the Church of England, counted a very good man, who is married to his wife's sister's daughter; and the Jews allow of it, who are very jealous and strict to the law; and it is

expressed in Genesis, chap. xi. verse 29, that *Nahor's* wife was the daughter of his brother *Haran;* and in Exodus, chap. vi. ver. 20, *Amram* took to him *Jochebed*, his father's sister, to wife. But quite contrary in Leviticus, chap. xx. ver. 20, the man is forbid to lie with his uncle's wife, and it is said they shall bear their sin and die childless. Those places seeming to contradict each other doth much perplex the party concerned; and in the xviiith chapter of Leviticus, 13th verse, whether it be not an uncovering her aunt's nakedness, in marrying her aunt's husband. She was extremely sorrowful at the knowledge of your Lordship's being out of town, and said she could be satisfied by no other; which makes me most humbly beg your Lordship to pardon my presumption of desiring a few lines as soon as it suits with your Lordship's conveniency, declaring *your opinion whether marriage in this degree* above-mentioned, *in which there is nothing of consanguinity, be absolutely forbidden in holy writ;* and if it be not, whether then W., the party above-mentioned, will not be in as much danger of committing a sin by rejecting him after the promise made by her as above said, and the dangerous circumstances her refusal may bring him into. She leaves the decision to your Lordship, relying upon your divine direction under Almighty God, whether it be a sin or not, to have this man. Begging your Lordship's advice and blessing, I most humbly conclude,

Your Lordship's dutiful servant,

ELIZ. ——

Answer to the foregoing Letter.

Madam,

Since you desire my opinion in the case you have proposed, I am willing to give it you, though I doubt matters are gone so far with the parties concerned in that case, that it will signify very little.

The resolution of the case depends upon this single question, whether the marriage of a man with his wife's sister's daughter be *against the laws of God.* For if it be, whether it be so expressly, or by consequence, such a marriage ought not to be contracted, notwithstanding any inconvenience that one of the parties may suffer thereby, and notwithstanding any promise that the other party may have engaged herself in.

Now my opinion is that, so long as our constitution in Church and State stands as it doth, such a marriage is against the law of God, that is to say, a man and a woman sin against God, if they marry within those degrees. And my reason is this; because the statute law of the land has declared all marriages within the Levitical degrees to be against the laws of God; and the ecclesiastical law of the land (which is of force in those cases, except where it clashes with the statute law, which, as to the present instance, it has never been adjudged to do), has declared the marriage of a man with his wife's sister's daughter to be *within* the Levitical degrees, and to be against the law of God.

That you may not think that this way of reasoning is only made use of by clergymen, I will recite to you the words of the late Lord Chief Justice *Vaughan*, as they are in his report of *Hill* and *Goods'* case, p. 327.

§

"As it is true," saith he, "that if a marriage be declared by act of Parliament to be against God's law, we must admit it to be so: by the same reason, if by a lawful canon a marriage be declared to be against God's law, we must admit it to be so; *for a lawful canon is the law of the kingdom*, as well as an act of Parliament; and whatever is the law of the kingdom is as much the law as any thing else that is so."

Now by a *lawful* canon all marriages within the degrees expressed in the table hung up in churches, *are declared to be prohibited by God's law*, and to be incestuous and unlawful; among which marriages, this of a man with his wife's sister's daughter is named as one.

Having thus laid down the grounds that I proceed upon in framing my opinion, I will now take notice of the reasons that are or may be offered to overthrow it.

I. And first, you say, how can this marriage be against God's law, when holy men of old did marry in the same or nearer degrees of consanguinity or affinity, and are not blamed for it, as *Nahor, Abram, Amram*, &c.

Answer. For any thing I know, these marriages were not unlawful till God prohibited them. And we do not find that he did prohibit them till he gave his laws by *Moses*. But after that, they were altogether unlawful to *God's people*, and consequently they are and must be so to us, since our laws have made the laws of Moses in Leviticus to be the rule and standard according to which the lawfulness or unlawfulness of any marriage among us is to be judged.

II. Secondly, it *seemeth* that the marriage of a man with his wife's sister's daughter is not within the prohibited degrees of Leviticus, because the Jews, who

are very zealous for Moses's law, do allow of such a marriage.

Answer. The Jews are not always the best interpreters of their own laws; or if they were, yet it is not their interpretations, but our own laws that must guide our consciences in those matters.

But besides, all the Jews do not allow of marriage within this degree, but only the Talmudists; there is another sect among them, and those generally accounted the honester expositors, called the *Karaites*, which are utterly against it, and which give much the same account of the prohibited degrees that our ecclesiastical laws do, as may be seen at large in *Selden's Uxor Hebraica.*

III. Thirdly, it may and is commonly objected, that by the statute of 32d *of Henry VIII. all persons are declared to be lawful to contract matrimony that are not prohibited by God's law to marry:* but now the persons we are speaking of (viz. a man and his wife's niece), are nowhere forbidden to marry by God's law. For, among all the several prohibited degrees there, they are not mentioned: And therefore *it should seem,* that the ecclesiastical law, in prohibiting those persons, doth intrench upon the subject's liberty, which the statute allows them, and consequently is of no force.

Answer. If the statute had said, that *all persons are lawful to contract matrimony that are not in direct and express words prohibited by God's law,* this would have been a strong argument against my position; but as the words of the statute are, it makes nothing against it. For persons may be within *the meaning* of God's law, and so may be prohibited by it, though they are not within the letter of it. Nay, we say positively,

that all persons that are within any of the same degrees as to blood or kindred, with those that are by name prohibited to intermarry, all those persons are equally prohibited. And the reason is, because all those prohibitions being made purely upon account of nearness of kindred, those persons that are in the same nearness of kindred must be supposed to be alike prohibited, and it must be presumed that the statute accounted them so.

And that the common lawyers, as well as the canonists, do go this way in interpreting the Levitical laws, and consequently in interpreting the statute which has made them the directory of our marriages (not to name other authorities,) is sufficiently evident from the words of my Lord Chief Justice *Cook*, in his exposition of this statute of the 32d of Hen. VIII. in the second of his Institutes.

"Note here," saith he, "that albeit the marriage of the nephew with his aunt, and the marriage of the uncle with his niece, is not in express words there prohibited; yet is the same prohibited; because they stand in the same relation of propinquity with those that are by name prohibited, and the same must be said in all like cases."

Now then to come to the particular case before us. If by the laws of *Leviticus* such persons be expressly forbidden to marry, as *stand just in the same degree of propinquity to each other*, as the man does to the daughter of his wife's sister; then, by this rule, that law that prohibits marriage in the one case, must be understood to forbid it in the other. But now, I appeal to you, whether a man and a father's brother's wife be not exactly in the same degree of relation as to near-

ness of kindred, as is a woman and her mother's sister's husband. Now it is certain, that the two former persons cannot lawfully marry by the express laws of *Leviticus*, and therefore neither can the two latter.

I perceive the gentlewoman who is concerned in this case was aware of the force of this, and therefore rightly puts the question, how it should be unlawful as she finds it is, for a man to uncover the nakedness of his uncle by marrying his wife, and yet it should not be unlawful for a woman to uncover, as she expresses it, the nakedness of her aunt by marrying her husband? I must confess, they seem both alike to me, and there is as great iniquity in the one as in the other.

The truth is, the business of the laws of *Leviticus* is to set out to us all the several *degrees* of consanguinity, *or affinity* within which God would not have his people to contract marriage; and that is done effectually in the 18th chapter, for some instances are likewise given of persons within every degree. But it is plain it was not designed there to name *all* the *persons* that were forbidden in those several degrees (there being no need of it), it being sufficient that every one knew the degrees of proximity that were there forbidden, and might easily apply them to his own case, at least those that were to see the execution of the laws might, and no doubt did.

I would ask any one that says that the *statute* of 32d of Henry VIII. is to be extended no farther than just to the persons *by name* prohibited in the 18th of Leviticus, what he thinks of the marriage of a man with *his mother's brother's wife*? nay, or of a man with his grandmother, or with his own daughter; will he

say, that any of these marriages are allowed by the statute of 32d of Henry VIII.? I hope he will not. And yet none of these persons are prohibited *by name* to contract matrimony by the laws of Leviticus.'

IV. But fourthly, you mention another thing, which seems to make strongly against my assertion; and I must 'confess,' *if the matter of fact be true*, it is a good objection.' You say, the gentleman that is concerned to have this marriage go on, has produced a trial at law that was had in the Court of Common Pleas nine or ten years ago, with one *Parsons*, for marrying his wife's sister's daughter, and it is therein declared, that the marriage would not be impeached, for that it was not prohibited by the *Levitical* degrees.

Answer. *Parsons'* case is very famous, but it was not so late as nine years ago, for it was above ninety years ago, (viz. in the 2d of King James I.), since it was before the Judges. My Lord Chief Justice *Cook* is the man that mentions it, viz. in the first of his Institutes, sect. 380. And he does *say*, indeed, as the gentleman tells you, that the Court resolved *Parsons'* marriage with his wife's sister's daughter to be a good marriage. And upon his saying so, the story has generally been taken for granted, and this precedent never fails to be urged by those that have a mind to dispute the unlawfulness of such marriages. But see how unfortunately for your friend the thing ends. There never was such a resolution of the Judges in *Parsons'* case, nor I believe in any other; but Sir Edward Cook was perfectly *mistaken in the matter of fact*; and thus it came to be known. My Lord Chief Justice *Vaughan* being to try Harrison's case in the 20th of King Charles II. thought himself concerned to be thoroughly informed

about this case of *Parsons*. And thereupon he ordered the record to be searched for; and he found it: but he likewise found by it that the Court of Common Pleas was so far from allowing that marriage of *Parsons*, and resolving that it was a good marriage, as my Lord Cook says they did, that, on the contrary, they *granted a consultation*, that is to say, they remitted the case back again to the Spiritual Courts, as being a marriage within the *Levitical* degrees, and so not falling under their cognizance.

For the truth of what I say, I refer you to my Lord Chief Justice *Vaughan's* report of *Hill* and *Goods'* case, p. 322; and he there adds this farther, that this case of *Parsons* was put into the first edition of *Cook upon Littleton*, but in the second edition, and all those that followed, it was left out.

I never heard or read but of one instance more, where, in the case of the marriage of a man with his wife's sister's daughter, was tried in the Courts at Westminster; and that was in the case of one man, which is in *Cook's* Reports, and happened in Queen *Elizabeth's* reign. But there also a consultation was granted, and the Ecclesiastical Courts, having the cognizance of the cause returned to them, proceeded to a sentence of divorce.

So that you see both these trials in the Courts of *Westminster Hall* are against you. I may add two others in the *High Commission Court*, which are likewise mentioned by my Lord Chief Justice *Vaughan*. One is the case of *Rennington*, who was sentenced to do penance for marrying his wife's niece, and likewise was separated from her company; though, as my Lord

Chief Justice *Hobart*, who reports the case, says, there was cause for a divorce.

The other is, *Sir Giles Allington's* case, who, in King Charles the First's time was deeply fined for marrying his niece (which by our law is the same with marrying his wife's niece), and a sentence of divorce was given.

To sum up, therefore, the whole matter, taking these two things to be true, that our *Ecclesiastical* law has declared the marriage of a man with his wife's sister to be within the degrees forbidden by the *law of God;* and that there is no instance to be given of any sentence or judgment in *Westminster Hall* to the contrary, but what was rather in affirmation of the Ecclesiastical law; from the time of making the *Statute* of the 32d of Henry VIII. (which was the first statute which gave the temporal courts cognizance of marriages) to this day: I say, taking these two things to be true (as the one, I am certain, is true, and the other I believe to be so), it follows immediately, in my opinion, that so long as our laws continue as they are, the marriage of a woman with her mother's sister's husband is an incestuous and unlawful marriage, and against the laws of God.

See *Wortley* and *Watkinson* in *Sir Thomas Jones's* Reports.

Murgetroid and *Watkinson* in Judge *Raymond's* Reports.

No. X.

Archbishop Sharp's Letter to Mr. Whiston. Referred to Vol. II. p. 6.

Bishopthorp, August 6, 1708.

Dear Sir,

I had the favour of your letter above a fortnight ago. I earnestly beg your pardon for not sooner returning my thanks to you for it; which I certainly had done, had not something or other happened when I designed it. I say, returning my thanks to you for the civility you express to me in that letter, for, as for giving an answer to it, I profess I am not able. I must own, I do by no means approve of the design which you tell me in your letter you are upon (as thinking, if you do pursue it, you will do a great deal more hurt to the Christian religion among us than you will do good); and (being of this opinion) to be sure I can give you no advice as to the method in which you should make the world acquainted with it, which is that you desire in your letter. If I was able to give you any advice, it should be this, that you would lay aside this project, at least so long as till you have had an opportunity of talking freely about this matter with your friends at London; which you may have in the Parliament time, if you will then be so kind as to make a journey thither. A great many things may be offered in discourse, for the conviction of either of the differing parties, which cannot be so easily writ in letters. I myself now think that I have as great reason to be-

lieve that it will be a great sin in you to disturb the peace and unity of the Catholic Church, by endeavouring to impose new articles of faith upon us about the Blessed Trinity, different from, or contrary to, the definitions of the Council of Nice, as you have to believe that it is your duty to expose the Nicene Creed, as contrary to the common belief, for almost three centuries, of the primitive Church. But, perhaps, if you and I were to talk of these matters together, we should not part at so wide a difference one from the other. I do sincerely profess, that I not only love you, but have a great esteem of your extraordinary abilities in all the sorts of learning of which you have treated in your books. And indeed I know no author whose works I read with more pleasure than I do yours; and I do likewise really believe you to be a sincere, honest, undesigning man. But then give me leave to add (for I would desire that you should think me an honest man also), that if you have *any weakness, it is this, that you are too fond of new notions*, and oftentimes lay too great a stress upon them, at least it appears so to me. Forgive me this freedom; I dare say you will, because it is the pure effect of hearty friendship and good will to you. You seem in your letter to intimate that you have a collection of your authorities and reasons, &c. in order to your designs, already drawn up. If you have a copy of them by you, which you can spare, and would be so kind as to send it down to me, either by the carrier or some other safe hand, I should own it as a very great favour, and will return it you again as soon as I have perused it. By this means I shall be the better able to form a judgment of what you are now designing, and consequently more fit to

give my opinion when I shall have the happiness of seeing you. I heartily wish you all health and happiness, and pray God most earnestly to direct you in all your undertakings, that they may be for his glory and the good of his Church.

I am sincerely, with the most hearty esteem and affection,

Sir,

Your faithful friend,

Jo. Ebor.

No. XI.

To a Gentleman of his own Diocese, who had discarded his Daughter upon some pretences that seemed to him in part groundless, in part too frivolous to justify so great resentment and severity. Referred to Vol. II. p. 55.

Sir,

I am heartily sorry for the occasion of giving you this trouble; I cannot but lament your misfortune, as well as your daughter's, in the unhappy differences and discontents that have happened between you. As they are matter of great grief to her, so I am sure they cannot but be very afflicting to you and her mother. Since I know how hard it is for parents to put off the tenderness and affection that nature hath impressed upon them towards their children. I think every friend in such a case ought to contribute their endeavours to make up breaches of this kind. It is for this reason that I now make this application to you, having no

other end in it but to do you and your daughter the best service I can.

Indeed I am the more concerned for her, because, among all that I have spoke with concerning her, she hath the character of a very good young woman, truly virtuous, truly pious, truly good natured. I must confess to you, in all the conversation I have had with her (which hath not been a little), I really take her to be so... She seems to me to be extremely well inclined; to have a hearty sense of religion, and the worship of God; to be nice, even to scrupulosity, in all matters which *she takes to be her duty*, though perhaps she hath not always been rightly informed. As for her being *Popishly inclined*, or her being *leavened with Popery*, I do in my conscience believe there is no ground for such a suspicion. I have talked with her over and over about that matter, and she hath given me all the satisfaction I can desire, that she hath no impressions that way. She comes to the sacrament frequently, and she professeth herself ready to take any test that shall be required of her, in order to the purging herself of being Popishly affected. As to her behaviour and conduct in your family, and especially towards you and her mother, it is not for me to say any thing about that, you and she best know it. If she hath been guilty of any undutifulness or disobedience to you or her mother; far am I from excusing it, or making any defence for her. Nay, I am sure she herself will not justify any thing of that kind. So far from that, that she hath to me declared her readiness not only to ask humbly your pardon or her mother's, for any fault she may have committed against either of you, but also to make any *submission that can be*

thought reasonable; but after all, I hope her greatest faults will not amount to crimes, but only to imprudences and indiscretions.

I have, Sir, taken the liberty to represent these things to you, hoping they may have that effect, as either to incline you to lay aside your displeasure against your daughter, and to receive her again into your family as a child, and to treat her as such. Or, if you cannot bring yourself to that, yet at least you would not abandon her to the wide world, and leave her to depend upon others for a subsistence, but make such a provision for her, that she may live like your daughter. I am sure if you will not do one of these things, you can never answer it to God or to the world. I beseech you to pardon the freedom I have now used in representing my sense. I believe that nothing could put me upon it, but the obligations of doing what good offices I can, and a hearty concern for the peace and happiness of your family.

I am, Sir,

Your very affectionate friend and servant,

JO. EBOR.

No. XII.

To a Gentleman that had put away his Lady, and obliged her to sue for a separate Maintenance. Referred to Vol. II. p. 55.

Honoured Sir,

You will be surprised at my giving you this trouble, but I hope you will pardon it, since nothing puts me upon it but a hearty respect for you and your

family, as also for your lady and her family, together with a consideration, that an *attempt of this nature is never unbecoming one of my function.*

I am extremely sorry to hear the differences betwixt you and your lady are arrived to that height, that you are not only parted, but that she thinks herself under a necessity of applying to the methods of law for the obtaining a maintenance from you. Let the issue of such suit be what it will, I dare be bold to say, you will neither of you have cause to rejoice, for I foresee it will deeply wound you both; and therefore, as a common friend to you both, I would earnestly beg that a stop may be put to the proceedings, and that this matter of your separate maintenance may be referred to two such indifferent persons as each of you shall agree upon, together with an umpire, if you please, who shall be empowered to hear and determine this affair.

If you please to favour me with an answer, I pray that it may be in such terms that may be shewn to your lady; for, as I mean to shew her this letter of mine to you, so I design likewise to shew her your letter to me. The truth is, I am a hearty friend to you both, and would behave myself *without partiality* to either.

I am, with sincere respects,

Your affectionate humble servant,

Jo. Ebor.

No. XIII.

To a Gentleman in the Country, who was a Stranger to him, out of mere humanity and compassion for a Lady and her Daughter, whose deplorable Condition is described in it. Referred to Vol. II, p. 55.

Sir,

I hope the occasion upon which I write this, and my good intentions, will apologise with you for the trouble I now give you.

Your daughter is extremely ill, even I am afraid to distraction; and her mother, your lady, not much better, being reduced to great indisposition by this her grief and want of sleep.

The maid tells me the young lady has taken no rest these six nights, and I can easily guess that her mother, who lies with her, has not had much. The truth is, I never saw so melancholy a sight in my life as I did this morning when I waited upon them; I found the one in bed, and the other sitting by her, both wringing their hands, and in the saddest agonies of grief and despair that can be conceived.

Your daughter has been growing worse and worse ever since she came to town, which I think is about five weeks. She has wanted no assistance of divines, nor I believe of a physician; but hitherto all advice and endeavours have been ineffectual, and she is at this present the most miserable disconsolate creature that ever I saw in my life, though yet I have seen and conversed with many under the same distemper. I

take her to be a truly virtuous, innocent, and well-disposed young woman, and one of whom you will have much comfort, if it please God to restore her health again, for I account that all her troubles do arise from hypocondriac vapours or melancholy, which have now gained so much power over her mind, that she is not herself. So that there is a necessity of using some *other* methods with her, and that more speedily than have yet been taken. In truth, if the mother and daughter continue in this state they are, for any thing I know, it may be the death of them both.

For God's sake, Sir, therefore, be pleased to come up and take some care of them. *Your duty, your reputation, nay, let me say common humanity* (considering your relation to them) does oblige you to it. Forgive my earnestness, for indeed the cause requires it. I am a stranger to you, but I am not so to your son; and I hope he knows me so well as to be able to assure you, that I can have no designs in being thus importunate with you, but to serve you and your family; I would beg the favour of an answer to this by your son, that I may save you all the trouble I can.

I am his and your very affectionate
Humble servant,
Jo. Ebor.

APPENDIX SECOND,

CONTAINING

ORIGINAL AND COPIES OF ORIGINAL PAPERS, LETTERS, &c. BY OTHER HANDS.

MOST OF THEM FOUND AMONGST THE

ARCHBISHOP'S PAPERS.

APPENDIX SECOND.

No. I.

The Process against Henry Compton, the Bishop of London, in the Council Chamber at Whitehall, August 31, 1686.

LORD CHANCELLOR (*speaking to the Bishop*).—My Lord, we are ready to hear your Lordship's answer at the time appointed.

Bishop of London.—My Lords, notwithstanding the time has been very short, considering the weightiness of the matter, and the absence of many of the Council, I have taken what advice I can, and consulted those who are learned in the law.

I hope there will be no misinterpretation of my words. I do not intend to say any thing that is derogatory to the King's supremacy, that is undutiful to his Majesty, or disrespectful to your Lordships. My counsel tell me, that your proceedings in this court are directly contrary to the statute law, and are ready to plead it, if your Lordships will admit them.

Lord Chancellor.—We will neither hear your Lordship nor your counsel in that matter. We are suffi-

ciently satisfied in the legality of our commission, as we told you.

Bishop of London.—My Lords, I am a Bishop of the Church of England, and by all the laws of the Christian Church in all ages, and by the particular laws of this land, I am, in case of offence, to be tried by my metropolitan and suffragans. I hope your Lordships will not deny me the rights and privileges of a Christian Bishop.

Lord Chancellor.—You know our proceedings are according to what has been done formerly, and that we have an original jurisdiction. This is still questioning our power.

Bishop of London.—It is partly so.

Lord Chancellor.—Nay, it is absolutely so.

Bishop of London.—My Lords, I hope you will, in your proceedings, interpret every thing in your commission in favour of the person that is brought before you; I humbly conceive, that your commission does not extend to the crime laid to my charge. For you are to censure faults that be committed. This that I am accused of was before the date of your commission.

Lord Chancellor.—I confess there is such a clause, but there are general clauses also, that take in offences that are past, as well as those that are to come. Hath your Lordship any thing more to say?

Bishop of London.—My Lords, protesting my own rights to the laws of the realm as a subject, and to the rights and privileges of the Church as a Bishop, I shall, with your Lordships' leave, give my answer in writing.

Which was accepted. [The Bishop withdrew, and

left Dr. Sharp's petition, which the King refused to accept.]

Lord Chancellor.—My Lord, we have received your paper, and here is another.

Bishop of London.—My Lords, it is Dr. Sharp's petition to the King.

Lord Chancellor.—My Lord, be pleased to take it again, we are not concerned in it. Will your Lordship be pleased that your answer be read?

Bishop of London.—Yes, if your Lordships please. My Lords, I have this to say further, what I did in this matter was *jurisperitorum consilio;* I consulted my Chancellor (who is judge of my court), as well as others, and the law says, *what is done by advice of counsel shall not be interpreted to be done maliciously or obstinately.* The law in this case directs, that if a prince requires a judge to execute any order which is not agreeable to the law, the judge is *rescribere et reclamare principi;* and this the law calls *servire principi,* a piece of service to the prince. Now, my Lords, I conceive, that I acted in this according to my duty; for I wrote back to my Lord President in as becoming words as I could, and acquainted him, *that an order to suspend before citation and hearing of the person is against law,* and therefore expected his Majesty's further pleasure. In the next place, my Lords, I did in effect what the King commanded to be done; for I advised Dr. Sharp to forbear preaching till his Majesty received satisfaction concerning him, and accordingly he has forborne preaching in my diocese.

Lord Chancellor.—My Lord, will you have your paper read?

Bishop of London.—Yes, if your Lordships please.

[Which was as followeth, containing the King's letter and the Bishop's answer.]

"*To the Reverend Father in God, Henry Lord Bishop of London.*

"Reverend Father in God, we greet you well; we being informed that Dr. John Sharp, Rector of the parish of St. Giles in the Fields, contrary to our late order sent to the Archbishops, and by them to be communicated to the rest of the clergy, hath in several sermons vented several expressions tending to schism, sedition, and rebellion, filling the minds of the people with fears and jealousies, being also informed that the said Dr. Sharp is in your diocese.—These are therefore to require you forthwith to suspend him, the said Dr. Sharp, from preaching any more in your diocese, till he hath given us satisfaction; for which this shall be your sufficient warrant. By his Majesty's special command.

"SUNDERLAND."

[The answer of the Bishop was only a recital of what he had said before, viz. that he could not suspend Dr. Sharp before citation and hearing.]

Lord Chancellor.—Hath your Lordship any more to say?

Bishop of London.—I desire your Lordships would hear my counsel, by which you may have more clear and full satisfaction concerning what I have said.

Thereupon the Bishop was required to withdraw, and, after half an hour, he and his counsel were called in. The counsel were, Dr. Newton, Dr. Brice, Dr. Hodges, and Dr. Oldys, who speaketh as followeth.

Dr. Oldys. — My Lords, the question before your Lordships is, whether the Bishop of London hath been disobedient to the King's command, concerning which it must be considered, first, what was commanded. Secondly, what he has done in obedience to it. Thirdly, what judgment ought to have been given by him. It is apparent by the letter, that *the King did not take cognizance* of the cause; for the words are, "Being informed that Dr. John Sharp." So that it could not be an absolute suspension, for that supposes a process of the crime charged upon him; then let us consider the words themselves, "That you suspend him the said Dr. Sharp, from preaching," &c. Now, my Lords, we have no such thing in our law, so that the meaning is only to silence him; where there is an absolute suspension, there ought to be a citation, former proceedings, judgment, and a decree upon that judgment. *To act otherwise is against the law of God, against the law of nature, against the law of nations in all ages, and was never known in the world.*

Lord Chancellor.—Doctor, I am loath to interrupt you, but I must tell you this is an unnecessary harangue. We know it was not an absolute suspension, but the question is, whether the Bishop could silence him.

Dr. Oldys. — Then, my Lord, I have gained that point; if it were *only to silence him*, then the question is, whether the Bishop did not execute the King's command; I think he did, and in such a method as in our courts is observed. When any eminent person is accused, the judge sends to him by *way of letter*, and not by a citation; and if he appears and submits to

the judge's order, the law is thereby satisfied. *Judicium redditur in invitos et non in volentes.*

The Bishop sent for Dr. Sharp, shewed him the King's letter, advised him not to preach till his Majesty had received satisfaction; in which the Doctor promised to observe his Lordship's pleasure, and has not preached to this day, so that his Majesty's command was in effect fulfilled. My Lords, there is the like proceeding in the common law, for if an attorney takes a man's word for his appearance, and he does appear, it is the same thing as if he was arrested, and there lies no action against the attorney.

Lord Chancellor.—"*Cujus contrarium est lex,*" there lies an action of escape against the attorney.

Dr. Hodges.—My Lords, the matter of fact has been stated, and the question is, whether the Bishop has been disobedient to his Majesty's commands. It will appear he has not, because, upon the receipt of his Majesty's letter, he required the Doctor *not to preach,* and the Doctor has obeyed him. That which the King commanded, viz. to *suspend him,* the Bishop could not do. The act of suspension is a *judicial act;* the King writes to him as a bishop, to suspend *as a bishop and a judge,* which could not be done before a hearing of the cause. If a prince sends to a person who is not a judge, but only a ministerial officer, that officer is to execute his commands; but when a king commands a judge, he commands him *to act as a judge.* This is no light matter. The Doctor is accused for preaching sedition and rebellion, which requires a severe censure. And if the Bishop as a judge had suspended him, he had *begun at the wrong end;* for this had been judg-

ment before process. In this case there ought to be a citation. Our books gives us many instances of this kind, which would be too tedious to rehearse. I will only give one. The Emperor proceeding against the King of Sicily, upon information which he had received, and giving him no citation, the King appealed to the Pope, who declared the proceeding void, and that it was against the law of nature *(which is above all positive laws)* to pass sentence before citation. This is the method of proceeding in all courts of Christendom, and I humbly conceive it is or will be the method of proceeding in this court, for otherwise *the Bishop needed not to have been cited to appear before your Lordships.* The Bishop has done what was his duty; he was bound to return his reasons to the King, why he could not do what he was commanded, and expect his further pleasure, which was done. I affirm, that if a prince or the Pope command a thing which is not lawful, it is the duty of the judge, *rescribere principi*, which is all he can do (quoting his author).

Dr. Brice.—The question is, *ut supra*, &c. A *citation* is *jure gentium*, and can never be taken away by any positive law or command whatsoever. The Bishop has done his duty, for he has obeyed the King as far as he could, in that he did *rescribere*, expecting his Majesty's further pleasure. If the Bishop could have suspended him, it must have been in *foro*, but in regard it was only silencing him which was required, it might be *done in a private chamber.* The *advice of a bishop* is *in some sense an admonition*, which was given by his Lordship, and obeyed by Dr. Sharp.

Dr. Newton.—My Lords, the question is *ut supra*, &c. The Bishop has not in this been disobedient to the

King, for as in nature *nemo tenetur ad impossible*. So no man can be *obliged* to do an unlawful act. *Id non fit quod non legitime fit*, the rule obligeth all men in the world, in all places and in all times. The charge against Dr. Sharp was of a very high nature, and he desired to be heard before he was condemned. My Lords, the bishops are *custodes canonum*, and therefore must not break them themselves. The Bishop was so far from being disobedient, that he was obedient to the King, for when he did *rescribere*, and had not the further pleasure of the King returned to him, he might justly conclude the King was satisfied with what he had written, according to his duty, and that the King had altered his commands. *A citation ought to precede judgment*. In all judicial acts there is something to be done *according to law*, and something *according to the discretion* of the judge, and for that reason, as well as others, the offender ought to appear before him. That which was in the Bishop's power he has done, and it was in effect what the King commanded to be done.

Bishop of London. — My Lords, if it is through mistake I have erred in the circumstances of what is past, I am ready to beg his Majesty's pardon, and shall make any reparation I am capable of. [The Bishop then withdrew for half an hour.]

Lord Chancellor.—We will be here again on Monday next, and desire your Lordship will appear about ten in the forenoon.

Bishop of London.—I desire that care may be taken concerning *the minutes* which are taken by the clerks of what has passed, *that I may not be misrepresented to the King by the mistakes of the penmen.*

Lord Chancellor.—My Lord, you need not fear it, I hope you have a better opinion of us; there shall be no advantage taken by them.

Bishop of Rochester.—There shall be all imaginable care taken about it.

No. II.

Reverendo et Clarissimo Viro Dno. Gulielmo Nicholsio Eccles. Anglicanæ Presbytero D. E. Jablouski, S. P. D.

Librum tuum aliquandiu desideratum heri e manibus Reverend Dni L'enfant accepi; illum quidem et in se gratissimum, (defensionem nempe ecclesiæ quam in orbe evangelico omnium unam ego maxime veneror) et mihi eo gratiorem quod amicissimâ auctoris epistolâ comitatus ad me veniret. Utrumque munus seu suaves amicitiæ tuæ primitias grato animo exosculor; et quo illud minus sum promentus hoc tibi me magis devinctum profiteor, toto corde peroratus, ut defensa abs te ecclesia hic in militante, Deus vero O. M. olim in triumphante gloriosa virtuti quæ brabeat tribuat.

Quamvis vero per temporis brevitatem librum tuum non nisi cursim lustrare licuit, in antecessum tamen quid de Ecclesiâ Anglicanâ sentiam, te jubente haud gravabor.

Pueritiam meam in Prussiâ et Polonia contrivi Britannos inter homines ab Ecclesiâ Anglicanâ alienos; qui cum in Patria certaminum episcopales inter et Presbyterianos aliquando pars fuissent, post, patria extorres, cœtus nostros dictis in locis auxerant, severâ plerumque pietate conspicui. Inde cum virisistis com-

mercium tenellum animum tantis adversus ecclesiam vestram præjudiciis oppleverat ut cum juvenis Angliam ingrederer anno 1680 Ecclesiam Anglicanam toto pectore horrerem, ejusque templahaud secus ac Pontificiorum devitanda esse censerem. Mox addiscendæ linguæ dum incumbo in 39 Ecclesiæ Angl. Articulos incido, qui cum intemeratâ suâ orthodoxiâ mihi se probarent, pristinæ sententiæ non nihil dubius rem omnem penitùs trutinandam mihi sumo. Constitutionem ecclesiæ, rationem cultus divini, prætensos utriusque nævos, omneque schismatis fundamentum quanta possum diligentiâ ad examen revoco, dubia cum amicis (tam popularibus meis quam Anglis) communico, eoque tandem progredior, ut cum per tolerabilem linguæ Anglicanæ cognitionem cœtui alicui sacro me aggregare possem episcopalis ecclesiæ communionem præ reliquis mihi appetendum esse statuerem.' Amor ecclesiæ juxta ac veneratio incrementum sumpsit cum Trigam illam præsulum vere Apostolicorum Gulielmum Cantuariensem, Henricum Londinensem et Johannem Oxoniensem paulo propius cognoscere daretur: Quorum et dicta et facta primævum illum Christianismum spirare videbantur, ut non possem eos non habere infelices quia tantis viris tantillo prætextu scindi mallent.

Quo autem diutius Ecclesiæ Anglicanæ communione usus sum, magis magisque in eâ sententiâ confirmatus fui, libros ejus symbolicos nihil habere heterodoxiæ, cultum nihil idololatriæ vel superstitionis, hierarchiam vero ordinis et decoris plurimum. Eamque hoc nomine inter omnes ecclesias reformatas ad examplar Ecclesiæ primitivæ maxime accedere, meritoque audire sydus in Cœlo Christiano lucidissimum, Decus reformationis primarium et evangelii adversus papatum propugnacu-

lum firmissimum, cujus communionem absque schismatis nota aspernari possit nemo.

Ita autem Ecclesiam Anglicanam colo et veneror, ut Presbyterianos vestros non tam odio quam commiseratione prosequor. Existimo enim majorem corum partem avitis præjudiciis imbutos bona fide agere; *minorem relinquorum simplicitate abuti;* ideoque non tam severitate obtundendos, quam lenitate demulcendos esse puto; eaque viâ plurimum apud ipsos profici posse autumo. Quin nonnulla quæ essentiam religionis non tangunt, ipsorum autem conscientiam, (erroneam licet,) offendunt, siquidem istis pax redimi queat omittenda vel mutanda; hoc que in casu dilectionem sacrificio præferendam esse haud negaverim; eamque rem ecclesiæ Anglicanæ gloriæ et laudi futuram humiliter mihi persuadeo.

Vides, vir amicissime quam candidè pectoris mei sensa aperuerim. Jam ad legendum librum tuum me compono, meaque de eo cogitata, pace tua, pari candore deinceps promam, Interim pro acceptissimo munere iteratas tibi exsolvo grates, Teque cum sanctissimâ matre Ecclesiâ Anglicana divinæ gratiæ pie commendo.

Dabam Berolini d. 10 *Jan.* 1708.

No. III.

A Letter from the Rev. Dr. Jablouski, first Chaplain to his Prussian Majesty, to his Excellency Baron Printz, President of the Council for Ecclesiastical Affairs at Berlin.

Your Excellency having lately commanded me and my colleagues in the king's name, to draw up each of us a plan of Church discipline, I here humbly present my thoughts on that matter, and conceive that the good order or discipline of the Church comprehends not only a liturgy, or prescribed form of public worship and administration of the sacraments, but also the *Politia Ecclesiastica*, or prescribed form of governing the Church of Christ.

I. Of a liturgy. And here I must acknowledge to your Excellency, that having observed that several evangelical congregations, and other Churches, have fallen from one extreme, that of the Romish pompous, cumbersome, and idolatrous worship, to that other of *a frigid, superficial,* and *not enough respectful,* way of worship. I should have had little inclination to declare my thoughts about it, and censure others, had not your Excellency, in discoursing of that matter, let fall some words concerning the great respect that every one ought to shew in the worship of God; which gave me sufficient assurance that you had formed a right notion of that affair, and that you did not judge of it according to the common prejudices of the vulgar, but by experience, and the nature of the thing itself. This has encouraged me, under your Excellency's protection, to

write down my thoughts of that matter, without pretending to prescribe to others, and humbly submitting all to your excellent judgment.

But, before I proceed to the work itself, I must first humbly lay before you my plan and ground-work, that if that has the luck to have your Excellency's approbation, I may be encouraged to go on. Two things are here to be considered.

I. Wherein the public worship or service consists.

II. After what manner and form it may be best ordered and performed.

I. By public worship I understand, an outward act of a reasonable creature, whereby he openly and solemnly acknowledges the sovereignty of his Creator, testifies his obedience to him, returns him thanks for his benefits, and prays to him for his farther grace and favour.

The opinion which has of late days prevailed is, that the worship consists in the sermon; so that the worship of God has even lost its name among us. For example, we do not say, *Will there be divine service to-day? Will you go and worship God?* but only, *Will there be a sermon to-day? Will you go to sermon?* Among Papists, divine *service* is performed *with scarce any instruction of the people;* and we, on the contrary, place our service in *almost nothing else but instruction.* But as, when the master of the king's household tells the servants of the court *how they shall serve* their prince, this is not the service itself, but only an instruction how they shall serve him; so it is with sermons. Sermons are indeed necessary, they are useful, and should accompany the public worship; but they are not the worship itself, nor yet *the most essential and principal*

part of it. Among the primitive Christians, *sermons were not accounted the divine service,* but rather an interruption of it: for when they had spent some time in prayer, and singing of hymns, and reading the Word of God, then stood up the minister, and made a short exhortation to the people, *from the passage of Scripture that had been then read unto them;* this was done, as it were, in a parenthesis, and then they proceeded in their devotions.

When we consider, therefore, what relation there is between the Creator and the creature, (which is the foundation of all worship) the parts of worship seems to be these following: 1st, Confession of sins; 2ndly, Adoration; 3dly, Praise and thanksgiving; 4thly, The consecrating ourselves to God; 5thly, Prayer or petition; 6thly, Reading of Holy Scripture; 7thly, Administration of the sacraments; 8thly, Almsgiving; 9thly, Fasting. Of which the first eight are ordinary and constant parts of worship. The 9th is only upon extraordinary occasions.

1st. Confession of sins must come first, as in Daniel's prayer, chap. ix.; *repentance being the first step to reconcile ourselves to God.*

2d. Adoration, or falling down before God and worshipping, is required as a mark of our humility, and that great respect we have for God, which, whoever duly considers what God is, cannot but be moved to do; and therefore has it been common to all religions that ever were in the world; the Holy Scripture especially does frequently exhort us to it. "*O come, let us worship and fall down, and kneel before the Lord our Maker.*" Psalm xcv. 6. Our Saviour comprehends the whole worship of God in this one thing: Thou shalt *worship* the Lord thy God, and him only shalt thou *serve.*

Matt. iv. 10. Where the original word which we translate worship, signifies the falling down or *prostration* of the body to the earth. Neh. viii. 6.

3d. Praise and thanksgiving. We are to praise God, both on account of what he is in himself, and what he is to us. His own excellence and his goodness towards us, do justly fill our mouths, as they once did David's, with his praise. 'Tis our duty to thank him for all his benefits, corporal and spiritual, common and particular, but chiefly for the spiritual, and *above all,* for the gracious redemption of the world by Christ Jesus, as the first Christians used to do.

4th. The consecration of ourselves consists in devoting ourselves entirely and without reserve, to God's glory and service, our bodies, our souls, our goods, our life, and all that we are or have. All this we owe to God, as our Saviour teaches us to say, "*Thy will be done.*" And forasmuch as offerings and sacrifices do peculiarly belong to the divine service or worship, this is the Christian offering, that they present themselves and bodies, a living, holy, and acceptable sacrifice to God, which is their "*reasonable service,*" or worship. Rom. xii. 1.

5th. Prayer is commanded us by God and our Saviour, and was constantly used by the primitive Christians. They prayed both for themselves and for others; for the obtaining good, and averting evil; yet chiefly we must ask spiritual things rather than corporal.

6th. God's Holy Word is the *rule of our faith and our life;* and because many cannot read it, many, though they can, neglect it; therefore was it, even in the times of the Old Testament, openly read in the divine service. Neh. viii. 3—18. Luke iv. 16. Acts xiii. 15. The primitive Christians read it in the same

manner, as appears from the acts of the ancient churches; whereas that reading which is among us, is not looked upon as a part of the service, and is only heard by those, who, through mistake, come into Church a little too early, and is done without the least devotion or respect, only to fill up the void space, *till the minister comes in, and interrupts it.* In the pulpit there's only a text read, which is usually but a short sentence, and then all the rest is *but the work and words of man,* which yet has the most attention, though even these sermons themselves are not heard so much for our own edification, as to pass a judgment on the gifts of the preacher.

7th. The holy sacraments are by all allowed to be parts of divine worship, and therefore I shall not here insist upon it.

8th. That almsgiving belongs to divine service, is evident, for that God commands his people, not only to appear before him in his temple, but likewise that they should not appear empty. Ex. xxiii. 15. xxxiv. 20. Our worship is our sacrifice; by adoration and vows *we offer ourselves,* by almsgiving *we offer our goods;* but of this, as well as,

9th. Of fasting, 'tis unnecessary to add any more.

I conclude this first point with this observation, that as well the aforementioned parts are necessary to divine service, so is it not enough that, in the celebration of it, these parts be in gross, and implicitly included under general expressions, *in one long, confused, and undivided prayer;* but each act must be so separated from the other, and so clearly expressed, that the most simple and ignorant Christian may be able to perceive and distinguish the one from the other. Since each of

them is a particular and distinct help or means both to devoutness and attention, and to holiness of life.

Confession of sins humbles man's natural pride; *adoration, or falling down on our knees before God,* fills us with an holy respect and fear for so great a Majesty, and puts us in mind that, in all things, we are entirely dependent on him; it likewise *testifies this to other men, and gives a good example.* The *praise of God, or thanksgiving,* which is common to us with all creatures, especially the noblest, the holy angels, kindles in us a love for so great a benefactor. The consecrating or *devoting ourselves* to God, awakens our devotion, and hinders that common hypocrisy, to be present in body, but absent in thought, and forces us to perform our duty with earnestness before that God, to whom we have consecrated both soul and body. *Prayer* puts us in mind of our own indigence, since we expect all good things only from another bounty, and so renews in us trust and dependence on God. The *public reading of Holy Scripture* represents God, as it were, present, speaking to the congregation. *More of God's word, and less of man's, ought to be heard. Et sic de cæteris.*

II. The *general rule* concerning the way or manner in which all these mentioned parts of devotion ought to be performed, is this, that they be so ordered as may be most for the *honour of God* and the *edification of men;* to which end, in my judgment, the following particular rules may be useful.

I. Divine service must be duly *distinguished from the sermon,* and often celebrated when there is *no sermon,* as well as when there is.

II. Divine service should be so ordered as not *so*

much designed for the instruction of the people, as for exciting their devotion, and *raising the heart to God*; since instruction properly belongs to, and is performed by, sermons, catechisations, and the public or private reading of God's word, though there were no service added.

III. The Word of God ought to be constantly and diligently read in the divine service; and the method of the English Church is in this excellent; where, in the public prayers, the Old Testament is read through once a year, the New three times, and the Psalms once every month.

IV. The prayers must be plain and simple, without pomp of words, affected eloquence, or long reasonings; the heart must pray, not the head alone.

V. It is a great help to devotion and attention when the public prayers are not included in one long, confused prayer, but are divided into several little prayers, and the psalms, lectures, and prayers, so mixed and varied with each other, that the natural weakness of man may the better be enabled, by these changes, to go through the whole with devoutness and attention.

VI. The divine service ought not to last too long; half, or at most, *three quarters of an hour, is sufficient*, that the attention of the mind be not tired.

VII. In divine service the people should not be mere spectators or auditors, but *actors*, and that not only in thought and heart, but with the mouth, in praying to, and praising God, as it used to be in the Jewish and the primitive Apostolical Churches. Vide 1 Cor. xiv. xvi. 'Tis well known that the first Christians performed their devotions *per antiphonias*, or alternate responses; of which there remains nothing more amongst us than that at the preparation of the holy communion, when the

minister asks the people whether they truly repent of their sins? whether they have faith in God's mercy, through Christ? and whether they resolve to lead a new life? They should answer at each question, Yes. And at the conclusion of the absolution, Amen. And yet, among us, *a great many do not speak out.*

VIII. The rule by which a devout and edifying service may be composed, is threefold.

1st. The *Holy Scripture* of the Old and New Testament, in which there are many excellent models of hymns and prayers, and other parts of worship, which we ought to imitate.

2d. Sound and *sanctified reason,* which (since the Scripture has not prescribed every particular, but comprehended a great many things under that general rule, "Let all things be done decently and in order;" 1 Cor. xiv. 40;) may, by considering the nature of God and man, and, by the assistance of that light the Holy Scripture gives us, easily judge what will be most *for God's honour and man's edification.*

3d. The *example of the primitive Church,* which being ordered by the Apostles and Apostolical men, ought to be of great weight with us. According to this threefold rule, the Church of Neufchatel has now for these two years past, ordered and performed their divine service, after a very loving and edifying manner, which likewise gave those of Geneva a desire of doing the same; which, whether it is as yet effected, I am not informed.

These, gracious Sir, are my humble thoughts concerning a liturgy. The all-seeing God is witness, that they proceed neither from a desire of change, nor any other carnal motive, but from conviction of their truth,

and a sincere desire to glorify God, and edify his Church. I wait *your Excellency's orders* at your leisure, whether, according to the plan here laid down, I shall take upon myself this work; and till then defer my thoughts on the other part concerning Church government. God fill your Excellency with his grace, and make you a blessing to his Church. Amen.

(Signed) D. E. JABLOUSKI.

Berlin, June 25, 1710.

No. IV.

Dr. Hobart's Letter to Dr. Smalridge, or to Dr. Jenkin, whichsoever of them as should be in Town to be delivered by Dr. Kenyon.

Sir,

I beg leave to transmit the inclosed papers to my good Lord Archbishop of York through your hands, because I am sure you will do your utmost to assist his Grace in promoting the design of them, which is to recover an opportunity (which once presented itself to England, but was strangely lost) of establishing in these countries the worship of the Church of England, or one as near it as was possible. I hope the new ministry in England are of such a disposition that they will espouse the cause out of principle, at least that they will not think they can *do themselves any disservice or disreputation by it, either at home or abroad.* But if the design is heartily undertaken in England, I beg you to endeavour, that in the instructions to my Lord Raby, it may be represented how acceptable a

service it will be to the Queen, if he can effect it, and that it may be hinted to him how great they know his interest to be; and that he should inform himself, from Dr. Jablouski, what the present state of the affair is, before he addresses himself to the Court about it. I take a great deal of liberty upon myself to talk thus, but I know I talk to one that will put the best construction upon it. I hope the enclosed letter of Dr. Jablouski to my Lord of York, will prove the beginning of a correspondence between them. The oftener his Grace can write to him, I am sure it will be acknowledged on his side with all due regard. I doubt not, too, but you will favour him with your correspondence, as also *Mr. Ayerst*, chaplain to my Lord Ambassador, a very good man and very hearty in this affair. I wish most heartily good success to your endeavours. I shall leave Berlin to-morrow. If you can inform me, by a letter addressed to Messrs. Vanderhuyden and Drummond, merchants of Amsterdam, whether the Court of England thinks fit to protect this cause, you will very much oblige,

Sir,

Your most obedient and most

Humble Servant,

T. HOBART.

No. V.

May it please your Grace,

The packet which this accompanies was sent to me from Dr. Hobart. All the papers in it were, as you find them, open, except the letter from Dr. Jablou-

ski to your Grace, which I presumed to look into, not out of an unpardonable curiosity to pry into a secret, but because I was let into the matter of it by Dr. Hobart's letter to me, and because I was willing to take a copy of it (as I have done of the other papers), that if this packet should miscarry by the post, your Grace might have all that information which it gives you from the transcript remaining in my hand. I am sure this affair, which may tend so much to the glory of God and the good of his Church, will find from your Grace all the assistance and dispatch which you can give it. Though I am afraid little can be done before your Grace comes to town, yet I durst not detain these papers, least so good a work, *which has already been too much neglected*, should suffer by any delay in me. Dr. Hobart tells me, that he transmitted these papers to your Grace through my hands, because he was sure I should do my utmost to assist your Grace in promoting the design of them.

The doctor judges right, that I should be willing to be subservient to your Grace in carrying on so excellent a work; the utmost I can do is but very little, but any commands which your Grace shall honour me with, in reference to this affair, shall be faithfully executed. Dr. Grabe, who is perfectly well acquainted with the state of this matter, with the character of Dr. Jablouski, with the dispositions of the King of Prussia, and his courtiers and divines, and with the obstructions so excellent a design has met with in England *and at Lambeth, more than in Brandenburg and Berlin*, will be very useful to your Grace in promoting it. If your Grace shall think it proper to write to Dr. Jablouski or Dr. Hobart, or both, before you come up, I have direc-

tions from Dr. Hobart, who went from Berlin September 23, N. S. how to address a letter to him. Or if you would have these papers put into the hands of any bishop or other person here, I can from my copy make a transcript of them. But I hope your Grace is making haste to town, and I am sure you will make the more haste, if you think that by being here you can the better expedite a work, in which *the honour of your own Church, and the edification of foreign Churches,* seem to be so much interested. I humbly beg your Grace's blessing, and am,

My Lord,
Your Grace's most dutiful
And most obliged servant,
GEORGE SMALRIDGE.

Westminster, October 7, 1710.

No. VI.

Illustrissime et Reverendissime Archi-Præsul Domine et Pater in Christo Gratiosissime.

Humillimo cultu illam tuam, Pater reverendissime, pietatem exosculor quæ ad humilitatem meam sese dimittere suisque d: 14 Oct. Eboraco scriptis me honorare dignata est. Sed cum litteræ illæ mihi traderentur subita quædam Ministerii Aulic. Conversio aulam nostram ita concusserat ut quid ad Reverendissimam Paternitatem vestram rescriberem et tunc hærerem dubius et etiamnum hæream. Accessit mors Spanheimii Legati apud vos Prussici et surgens inde dubium legatus apud nos Britannicus diutiusne hic locorum moraturus

an quod nonnulli augurabantur hinc revocandus esset. Denique hic ipse excellentissimus Dominus Legatus novissime a Reverendissimo Domino Episcopo Bristoliensi per literas de rerum nostrarum ecclesiasticarum statu peropportune interrogatus fuit, eâque re effectum est ut prædictus Dominus Legatus non solum mecum de ecclesiasticis nostris prolixe sermonem contulerit verum quoque directorem rerum ecclesiasticarum Baronem Printzium de iisdem compellare constituerit. Et hæc quidem vera et certissima desideratum scopum obtinendi est via, sed Excellentissimo Domino Rabi, nondum se occasio dedit cum Barone Printzio de rebus dictis commodè colloquendi.

Hanc dum Ille expectat Ego interim tantarum morarum jam tandem impatiens ne officii negligens videar hasce humillimas meas præmittendas esse duxi ut pro tuo, Archi-præsul apostolice, in res nostras favore gratias tibi quantas mens concipere potest persolverem maximas. Cumque te collapsas Evangelicorum res juvandi studio flagrare cernam, pacè tua, Pater venerabilissime, id ausim suggerere quod et rebus nostris perquam salutare est futurum et ne quid pretiosissimi nobis temporis pereat præcavebit. Nempe aliquanto abhinc tempore fama tulit Augustam Brittanniarum Reginam illustri vestro Halesio Procurationem rei evangelicæ cismarinæ gratiose commisisse; qua re reverendissimus noster episcopus et qui hæc acceperant Ministri status mirum in modum affecti fuerunt, sed et Legatus Belgicus Baro de Lintelo in admirationem magnanimitatis reginalis ita raptus, ut ultrò mihi affirmaret effecturum se apud præpotentes Fœderati Belgii ordines ut si vel similem res evangelicæ procuratorem constituerent, vel Halesio negotium istud suo pari-

ter nomine tractandum committerent, eaque utriusque mandati in unâ Halesii personâ combinatio fructu non videtur caritura apud eos qui forte a monarchicis et hierarchicis principiis sunt alienores. Interia igitur dum reliqua quæ in bonum Ecclesiarum cõmune Reverendissima vestra Paternitas meditatur maturescant, in antecessum nihil videtur agi posse unde uberior ad universam rem evangelicam cis marinam fructus rediturus sit quam si dimissio Halesii maturetur ipseque authoritate regiâ munitus tam sacrum opus quam fieri potest citissime aggredi juberetur; generosum istuc augustæ Reginæ exemplum pietati regis nostri per se currenti calcar addet fortius ut eat. Persona autem Halesii hominibus cis marinis gratissima futura est, ut qui apud eos cum esset, ipsi Regi, Domino Episcopo plurimisque passim Principibus et statûs Ministris non tantum de facie veram etiam pietate raroque pro Dei gloria zelo innotuit. Quanti vero Rex gentem et ecclesiam Anglicanam faciat præter innumera alia hoc recenti specimine satis clare ostendit quod equidem illustrissimæ Paternitati vestræ non ingratum fore existimo. Nempe supra dictus director rerum ecclesiasticarum Baro Printzius plus simplici vice affirmavit constituisse regem ut tres alumni in spem Ecclesiæ Prussicæ sumptibus regiis in perpetuum Oxonii vel Cantabrigiæ alantur. Vinculo tali animi utrobique procul dubio arctiùs constringentur et hierarchiæ vestræ veneratio latiùs se apud cis marinos propagabit, quorum aliqui quod constitutionem vestram minus suspiciant id inde fit quod eandem minus habeant perspectam.

Insignem vero voluptatem inde capio, quod mea qualiacumque de re Liturgica meditata illustrissimæ

Paternitati vestræ non displiceant. Sed qui possint? Cum maximam partem in beato vestro Oxonio, atque ex venerabilissimi vestri Beveregii p. m. concione de Liturgia Anglicanâ anno 1681 Londini habitâ (quam ipsam aliquot abhinc annis in linguam Germanicam transtuli, et typis exscribi curavi) hausta sint. Quid autem in meditatis illis Liturgiæ Anglicanæ mentionem parcius feci; gravibus de causis factum est, cum alias in Liturgiæ illius laudibus cum gaudio prolixus esse soleo.

Jam Vale Archi-præsul Eminentissime, mihique gratiose indulge ut quam primùm excellentissimus vester Legatus cum Printzio nostro de rebus supradictis egerit mihi hac de re ad reverendissimam Paternitatem vestram referre liceat. Pro singulari autem gratiâ humillime reputavero, ubi, si forte reverendissima Paternitas vestra me porro alloqui dignata fuerit, id idiomate Anglicano fecerit: Ejus enim linguæ amore ut gentis admiratione ecclesiæquæ veneratione intime affectus sum.

Illustrissimæ et reverendissimæ paternitatis vestræ filius in Christo.

Obedientissimus et servus
Humillimus
DAN. ERN. JABLONSKI, D.

Berolini, d. 7 Feb. st. n. 1711.

No. VII.

Illustrissime, &c.

Libertate quam novissimis meis humillime expetieram in præsens utor, Pater *Reverendissime* atque in conspectum tuum denuo, non autem sine singulari voluptate, prodeo, eo quod divinæ benignitati placuit vestra in Evangelii emolumentum molimina etiam apud nos benedictione suâ comitari.

Quamvis vero Excellentissimus Dominus Legatus Britanicus quæ occasione epistolæ a Reverendissimo Domino Episcopo Bristoliensi ad se scriptæ acta sunt plenius perscribet, spero tamen Illustrissimæ vestræ Paternitati non ingratum fore si et ipse quæ de his comperta habeo humillime significem.

Nempe postquam Excellentissimus Dominus legatus die 7 Feb. St. N. rem de qua agitur Baroni *Printzio* aperuissit, hic proximo die cum Domino Episcopo nostro sermonem contulit deque tota re edoctus eandem ad regem detulit, qui ipse quoque cum Domino Episcopo eandem prolixe communicavit. Admiratus autem est Episcopus seriem rei ante septennium fere gestæ tam recenti Regi memoriâ hæsisse ac si heri aut nudius-tertius gesta fuisset. Cæterum Rex eodem quo olim animo se etiamnum esse et *Printzio* et Episcopo testatus est; huicque et mihi commisit eam rem sedulo ut tractemus, nemine tamen præteria ad secreti participationem tantisper admissio, dum prius fundamento rite posito res cum fructu ad alios divulgari queat.

Printzius de Regis voluntate Dominum Legatum reddidit certiorem; cumque Dominus Legatus declarationem istam Scripto sibi fieri desiderassit, id quoque facile obti-

nuit. Neque dubito quin epistolæ *Printzianæ* exemplum per hodiernum tabellarium ad Reverendissimum Dominum Episcopum *Bristoliensem* idem sit missurus; in qua epistola si quid forte occurrerit quod paulo aliter Scriptum nonnemo exoptaret, dignabitur Illustrissima vestra Paternitas gratiose perpendere, Baronem *Printzium* virum equidem esse prudentem, perspicarem, pium, magnanimum bonæque voluntatis plenissimum, hoc tamen in negotio, (quod antequam ipse Ministero Aulico admoveretur gestum est) novitium, neque forte hactenus de omnibus tunc actis satis eruditum. Talis tamen est qualem modo dixi, et a quo in ecclesiæ emolumentum plurima expectari debeant.

Hic vero mirari subit divinæ circa nos providentiæ sapientiam et bonitatem quæ ultra expectationem ita omnes res disposuit, ut animis eorum qui hâc in re plurimum possunt favorabiliter inclinatis, obstaculis quæ hactenus fuere maximam partem remotis, mediis vero quæ vix optari, certe non sperari poterant ultro oblatis, rem quæ alias impossibilis videbatur, non tantum possibilem, sed etiam probabilem reddident.

Quod si jam divinæ sapientiæ prudentiam humanam non nihil obstetricari par est, duo ad opus Sanctissimum feliciter promovendum requiri videntur. Unum quidem ut Excellentissimus Dominus Legatus *Britannicus* nomine Serenissimæ Reginæ negotium istud tractare jubeatur; alterum vero ut dimissio *Halesii* de quâ nuper prolixus fui maturetur. Neque enim beneficium quod cis marinis Ecclesiis destinavistis, sanctissimi Præsules, Prussiæ nostræ limitibus circumscribendum est, utpotè tunc demum vere magnum et præclarum, vobisque antistites Apostolici dignum futurum si ad universos Protestantes se extenderit scissis ipsorum ecclesiis ad unionem reductis, et liturgiâ quantum fieri potest uni-

versali per omnes ecclesias Protestantes introducta. Utriusque autem viam *Halesii* negotio præparabit.

Illustrissime et Reverendissime Archi-Præsul,
Reverendissimæ Paternitatis vestræ
Filius obedientissimus et
Servus humillimus,
DAN. ERN. JABLOUSKI.

Berolini, d. 14. *Feb. st. n.* 1711.

No. VIII.

L'Apostille d'une lettre ecrite par Mons. Bonnet, (le Resident du Frederic Roy de Prusse à Londres) à sa Majesté Prussienne.

17 *de Mars*, 1711.

(P. S.)

Sire,

Dans cette même conversation que j'eus hier avec le même Secretaire d'Etat *St. John*, il m'entretint aussy des affaires ecclesiastiques, qui regardent l'etat de votre Majesté; et cela a l'occasion des lettres et transactions qu'il y a eu sur cette affaire entre l'Archevêque *d'York* et le Docteur *Jablouski*; et entre l'Evêque *de Bristol*, (connu cy devant par son nom de *Robinson* et par son caractere *d'envoyé* à la cour de *Suede*), et le *Lord* et Ambassadeur Raby; et entre celui cy et le Ministre d'Etat de votre Majesté *le Baron de Printzen*. J'avois dêjà eu quelque communication de cette affaire par l'Archevêque de York, et par le dit Evêque de *Bristol*, qui sont tous deux parfaitement bien dans l'esprit de la Reyne, tres estimés du present ministere:

et qui m'ont montré quelques unes de ces lettres du sçen et du gré de sa Majesté. Mais l'entretien du sus mentionné Secretaire d'Etat a été plus précis, en ce qu'il m'a fait connoitre qu'il seroit bien aise que j'ecrivisse en cour.

Il commença par me temoigner le de-plaisir que la Reyne et le clergé ressentoient de ce qu'on avoit repondu froidement a la traduction Allemande, (qui fuit imprimée *à Berlin*, 1734, du livre de la liturgie Anglicane; qu'on avoit imputé cette froideur au caractere de l'Archevêque de *Cantèrbury*. Il ajouta que sa Majesté et le clergé seroint tres disposés a entretenir une correspondence avec le clergé des etats de *Prusse*, et autres de ses provinces; à entrer en negotiation là dessus; et à faire toutes les avances qu'on jugeroit convenables à ce sujet, comme il avoit lui même mandé au sus dit Ambassadeur. Et la dessus il me parla à diverses reprises d'une lettre *tres senseé, et tres bien ecrite*, comme il s'explica, du sus mentionné Ministre le Baron *de Printzen* à *my Lord Raby*, et que la Reyne a fort approuvé.

Je lui dis que je n'avois pas eté honoré des tres gracieux ordres de votre Majesté sur ce sujet; que je n'etois pas même bien instruit du plan qu'on pouvoit se proposer, non plus que de la disposition des peuples souvent embrageux, prevenus contre la nouveauté, et dont on doit toujours consulter les inclinations avant que de faire aucun pas de cette nature; et qu'il faut instruire et preparer par degrés pour les faire entrer dans les veües les plus salutaires. Mais j'ajoutay que je ne manquerois pas d'exposer les inclinations de la Reyne sur cette matiere.

Avant que de le quitter il me repeta encore le dessein

où est icy la cour et le clergé de correspondre, d'entrer en negotiation, et de faire des avances pour l'union de ces Eglises Protestantes de deça et de dela la mer, mais sans entrer dans aucune precision.

Je ne me jetteray pas, Sire, dans des considerations sur la nature du service de l'Eglise Anglicane, le plus parfait peutêtre qu'il y ayt parmy les Protestans; quoi que les années qu'il y a que je n'en frequente pas d'autre, ayent peu me donner lieu de reflêchir un peu sur le rituel et la pratique de cette Eglise, aussi bien que sur quelques abus qu'il y a dans son clergé et dans sa discipline. Je m'attacheray tres humblement à d'autres considerations. La premiere, qu'on verroit icy avec plaisir une conformité des eglises Prusiennes, et autres des etats de votre Majesté, avec celle de l' Eglise Anglicane. La seconde, que la conformité qu'on peut souhaiter par deça regardera moins un changement dans la liturgie et dans le rituel, que dans le gouvernement ecclesiastique; on est icy pour l'episcopal, qu'on regarde du moins comme d'institution Apostolique. La plus part du clergé est icy dans la prevention, qu'il y a une succession non interrompüe depuis les apôtres jusqués à present; et suivant cette supposition ils pretendent qu'il n'y a point de bon gouvernement ecclesiastiqûe que celui où il se rencontre des evêques de cet ordre, ni des veritables ministres de l'evangile, que ceux qui ont eté ordinés par des evêques. Et si d'autres ne vont pas si loin ils font toujours une grande difference entre les ministres d' l'evangile qui ont receu l'imposition des mains d'un evêque, ou d'un synode composé des ministres ordinaires—une troisieme consideration c'est q'une conformité de cette nature seroit un triomphe pour l'Eglise Anglicane dont elle

tiendroit conte; et que le clergé uni avec la cour et les *Touries* font un corps puissant et considerable. D'autre part les Whigs, les Presbiteriens; et les Independans et d'autres Nonconformistes ne se feliciteroint pas de cette conformité qui les desarme, qui donne prise contre eux qui affoibliroit leur parti. Ils la regarderoint avec chagrin, et la Maison Electorale de *Brunswick* qui conte bien plus sur ces derniers que sur les premiers craindroit que cette conformité n'eut d'autres consequences. Mais si les Whigs sont plus pecunieux, par ce qu'ils sont plus dans le commerce; et si leur chefs ont la reputation d'avoir a present, une superiorité de genie; les autres ont une superiorité de force plus réelle, et plus constante.

Ut in ratione humillimâ, &c.

De Londres ce Mardy,
17 de Mars, 1711.

No. IX.

Illustrissime, &c.

Dominus Legatus Britannicus, *My Lord Raby,* ipso quo hinc discesset die, (erat vero d. 24tus Martii st. n.) mihi exposuit accepisse se ab Illustrissimo Statûs Secretario *Domino St. John* mandata Serenissimæ Reginæ quibus rem nostram ecclesiasticam apud *Baronem Printzium,* Episcopum, et alios urgere, auxiliaque tam ipsius Reginæ quam cleri Britannici in re tam sancta promittere jubebatur: adfuisse etiam hesterna die ædibus *Printzianis* mandata regia executurum; quod vero eas possessore vacuas reperisset mihi committere, ut suo

nomine epistolæ prædictæ exemplum et Baroni *Printzio*, et Domino Episcopo communicarem; id quod sequenti die feci.

Epistola illa *St. Johniana*, quanta est, pietatem et generositatem Britannicam spirans, insignem nobis, voluptatem creavit, spesque nostras mirum in modum erexit.

Excepit hanc paucos intra dies epistola residentis apud Britannos Prussici Domini *Bonneti* die $\frac{6}{17}$ Martii, *Londino* scripta, qua is regi significabat illustrissimum St. Johnium de negotio nostro prolixe secum contulisse, ejus ulteriorem progressum exoptasse, reginæque et cleri Britannici subsidiariam operam liberaliter obtulisse. Epistola isthæc eo cum primis nomine est memorabilis, quod illustrissimum St. Johnium sistat non solum generalia illa ingeminantem, velle ecclesiam Britannicam cum Prussicâ correspondentiam fraternam colere, vinculo arctiore ei jungi, &c. verum etiam præcisè declarantem cupere se de istis ad regem referri; quibus Bonnetus addit, a Britannis non tam liturgiæ quam regiminis potius ecclesiastici confirmitatem respici: quibus verbis vir prudens par compendium in ipsam negotii arcem invadit.

Epistolam Bonneti Baro Printzius Episcopo, mihique, sed cuique seorsum, communicavit; petiitque ut pari ratione, nostra ea de re cogitata seorsum sibi scripte exhiberemus; id quod ego hesternâ die ita exsecutus sum ut παῤῥησίᾳ usus, qualis servum Jesu Christi tali in casu decet; Liturgiam Anglicanæ similem, et Hierarchiam episcopalem, gravibus, (uti mihi quidem videntur) argumentis suaserim. Quomodo isthæc mea Baroni Printzio sese probavit hactenus ignoro: urbe enim abest. Ipse verò affirmaverat se et meam et epis-

copi sententiam secum maturè expensurum, ut quod conscientia suasissit regi in concilio propositurum esse.

Accessurum esse partibus nostris generosa et magnanima viri pietas spem facit, qui etiam quæ sentirem libere me proloqui jussit, addito, invidiam rei et odium sua fore. Opportune verò Bonnetus significarat illustrissimum St. Johnium epistolam Printzii nuper ad my Lord Raby scriptam iteratis vicibus *une lettre tres senseé et tres bien ecrite* appellasse, eandemque Serenissimæ reginæ apprimé placuisse. "*Principibus placuisse viris non ultima laus est;*" ita generosæ menti cum primis delectabile. Hæc hactenus pater Reverendissime; plura scribenda essent sed quæ chartæ committi commodè nequeant. Itaque *Reverendum Ayerst* Excellentissimo Domino Rabio a Sacris, virum judicio supra ætatem acri et qui venerationi erga ecclesiam patriam, moderationem erga exteras prudenter junxit, rogavi, ut in Britaniam cum Excellentissimo Domino Legato delatus, (id quod brevi futurum esse augurabatur) Reverendissimæ Paternitatæ vestræ cuncta coram enarret. Est enim rerum nostrarum egregie callens, eumque ego virum consiliorum et actionum mearum testem mihi legeram, ut cujus candorem æque ac zelum habebam perspectum.

Turbulenta etiamnum Europæ scena exposcere videtur ut Excellentissimo Rabio, alius Augustæ Reginæ Legatus in aulâ nostrâ succedat, qui ad felicem adversumve negotii successum maximum utique momentum est collaturus. Sit ergo vir qui prudentiæ civili pietatem junctam habeat; qui non solum Magnæ Annæ legatum, sed etiam Jesu Christi servum se esse meminerit, utriusque regno ampliando destinatum. Qui dignitatem externam internâ virtute augeat; utrâque vero apud regem et

ministros auctoritatem et existimationem sibi conciliare; hâc ipsâ autem in emolumentum ecclesiæ uti sciat.

Sed quo me zelus pro Deo, et gloriâ ejus abripit! ut cum pius esse cupio, temerarius factus videar! In tuâ, præsul Apostolice, pietate spem veniæ impetrandæ omnem pono; qui et ipse cum Apostolo experiris *quanta sit vis amoris Christi Nos constringentis.*

Halesius vester, gaudia nostra, plus nimio moratur; quem tamen publica ecclesiæ commoda non vocant tantum, sed inclamant accersuntque. Inter innumeros ejus apud eis marinos Præsentiæ fructus, is inter primos esset, idemque in præsens, peropportunus, ut cum linguæ nostræ ipse peritus sit, Germanicæ regiones liturgiâ personarent Anglicanâ, sicque nostri homines rei insolitæ paulatim adsuescerent.

Vale Archi-præsul illustrissime, et paterno favore complecti perge.

Reverendissimæ paternitatis vestræ,

Servum humillimum

Atque devinctissimum,

DAN. ERN. JABLOUSKI.

Berolini, d. 28, *April*, 1711.

No. X.

Illustrissime, &c.

Novissimas meas die 23 Aprilis scriptas ad reverendissimam paternitatem vestram rectè delatas esse haud dubito; quibus quæ circa *Epistolam* Bonneti ad regem acta sunt retuli. Nudius tertius literas accepi a Barone *Printzio* quibus cogitata mea ad *relationem illam Bonnetianem* sibi haud displicuisse testabatur; simulque desiderabat ut modum delinearem quo Episcopatus citrà offensam, et citra *Jurium Majestatis circa Sacra* imminutionem introduci queat; ejus enim rei in cogitatis illis mentio facta fuerat aeque minùm videri debet talia quæri, quandoquidem Episcopatus prout in ecclesiâ Romanâ viget, et qui solus in imperio Germanico oculis Protestantium observatur, principibus gravis et injurius jure creditur. In animo eo sum, ut mandata illustrissimi viri satisfaciam; cui negotium cordi esse perspicio: tantum enim abfuit, ut libertate quâ usus fueram offenderetur, ut contra iteratò me monuerit sensa animi audacter promerem, invidiâ, si quæ rem comitaretur, in se devolutâ. Cumque negotium ferè suprà spem procedat, reverendissimæ paternitati vestræ non ingratum fore arbitratus sum, si exemplar *relationis Bonnetianæ* secum communicarem: premendum tamen ne a me submissum fuisse innotescat. Mitterem etiam cogitata de hoc scripto mea, sed quià idiomate vernaculo concepta sunt, ad reverendissimum Ayerst ceu secretorum meorum pridem participem dirigenda duxi, ut ipsius opera Anglicé expressa ad reverendissimam paternitatem vestram deferantur.

Utinam vero Halesius vester mari trajecto nobis passim laborantibus tandem succurrat. Ipsius ope et liturgiæ vestræ apud nostros homines amor conciliari, et unionis Protestantium semina spargi, et plurima alia ad eximimum istam scopum collineantia effici possent. O si desiderato hâc de re nuntio quanto ocyus beari nobis contingat!

Tu vero Pater venerabilissime interea vale, Deo et gratiæ ejus filiali pietate commendatus.

Illustrissime, &c. &c.

DAN. ERN. JABLOUSKI.

Berolini, 5 Maii, St. N. 1711.

No. XI.

Idem *ad Eundem.*

Illustrissime, &c. &c.

Veniam præfari animus erat, pater indulgentissime, quod gravissimos tuos labores iterum auderem interstrepere; quia vero sublimem illam tuam, pluriumque simul capacem animum in negotiis tam piis lassescere charitas Christi prohibet, in conspectum tuum intrepidus prodeo.

Nempe Rex noster serenissimus iter Belgicum nudius tertius ingressus est, Baroque *Printzius* mihi valedicens affirmavit de re liturgiâ et hierarchiâ in Belgio consilia agitatum iri. Hoc jam me movet, pater reverendissime, imo vero urget et impellit ut per Deum quem colis, et per ecclesiam cujus zelo flagras, te orem, ne *eximiam istam opportunitatem pietati tuæ elabi patiaris.* Rex enim ut et Baro *Printzius* negotio nostro favere

videntur: cujus rei egregium est specimen, quod Printzius abiturus Episcopo Vice-Presidium in Foro Ecclesiastico, etiam sigillo ejus fidei commisso, obtulit.

Hanc Spartam jam tum abhinc septennio Rex Episcopo destinaverat; sed minus faventium studio effectum fuit non solum ne ille honor Episcopo tunc obveniret verum etiam ut circiter abhinc biennio velut lege latâ caveretur, ne vel Episcopus vel alius vir *Ecclesiasticus* munere illo unquam fungi posset. Veruntamen eâ constitutione neglectâ Episcopus absente Printzio Vice-Presidio defungi jussus est. Eaque res tantò jam est memorabilior quia hoc ipsum ego posteriore meo scripto suasi, atque Episcopo vindicavi. Rationem vero quâ cum Rege cum *Printzio* porro agendum sit consummatissima paternitatis vestræ prudentia optime iniverit.

Ego interim utrumque quod jussu Printzii exaravi scriptum, una cum Printzii epistolâ ad me data, temporis lucrandi causâ, ad reverendissimum patrem Episcopum Bristoliensem misi, cum reverendissima paternitate vestra communicanda; non quod chartulas illas meas aliquid esse putem, verum 1mo ut reverendissima vestra paternitas mentem Printzii ex ipsius epistola utcunque estimare queat; hæc autem absque meis non satis posset intelligi, 2do ut sicubi minus recte sentio a reverendissima vestra paternitate gratiose corrigar 3tio ut *etiam si forte res minus feliciter cederet, prostaret tamen apud vos testis veritatis qui nostram de Hierarchiâ ecclesiastica sententiam posteritati testaretur.*

Sed tamen argumenta quibus utor genio loci et temporis subinde attemperare coactus fui; quâ in re me non peccasse arbitrer dummodo principali ad quem collineo scopo nihil decederet.

Jam vale pater indulgentissime dulce Decus meum et

Ecclesiæ Prussicæ Præsidium. Iterum vale et felix sospesque diutissimè perenna.

Illustrissimæ et reverendissimæ paternitatis vestræ
Filius obedientissimus et servus humillimus,
DAN. ERN. JABLOUSKI.

Berolini, d. 23 *Maii*, 1711.

No. XII.

Dr. Jablousky's Reflections on a Letter of Mr. Bonnet's, the King of Prussia's Resident at London, to the King his Master, dated London, the 17*th of March*, 1711; *which Reflections were presented to Baron Printz at Berlin, April* 27, 1711.

It will be unnecessary to make any remarks on the *relation* with which *Mr. Bonnet* begins his letter, especially since the principal things contained in it are repeated again in the three considerations with which he concludes the said relation.

The first of these is, that a conformity of the Prussian with the English Church, would be very agreeable there (in England.)

This is by so much the more credible, for that the English Church has now at its helm so many wise and prudent men, who are very sensible that the strength of the whole Protestant body consists in the harmony and firm union of its several members. Indeed the Church of England has, from the beginning of the Reformation, always kept a brotherly correspondence with the Churches on this side the water, as among others, Monsieur La Mothe, minister of the French

Church in the Savoy, London, has made appear in two learned treatises which he published in the years 1705 and 1707. However, the *Reformed* Churches on this side, though agreeing with that of England *(quoad interna et dogmatica)*, yet differing very remarkably *(quoad externa et ritualia)*—this brotherly correspondence was not always so close and firm as was to have been wished. And not only the Presbyterians in England have endeavoured to loosen this band, to strengthen their own party, by giving out that we were on their side, in contradistinction to the Church of England, but the Lutherans also in Germany have several times given to understand that they were of the Church of England's party; *we Reformed* of that of the Presbyterians; a nearer conformity, therefore, between us could not but be very agreeable and advantageous on both sides.

II. Mr. Bonnet's second consideration is, *that there* (in England) *not only an agreement in the Church Liturgy, but likewise in the Church government, was mightily wished.*

As to the Liturgy, Mr. Bonnet does just before, not without good grounds, pass his judgment, *that the service of the Church of England is by much the most perfect of any used in the Reformed Churches.* To which we may add, that those who have any understanding in those matters have observed several defects in the divine service of the *Reformed* Churches on this side the sea, which, for the public edification, they wished to see mended. As our Majesty, our gracious Sovereign himself, has, according to his most illustrious piety and wisdom, made several very wholesome regulations* in these

* Viz. Set forms of prayer after sermon, kneeling at prayer, &c.

matters, and had lately a design of doing much more*. The Church of *Neufchatel* has likewise, with the approbation of that of *Geneva*, made some few years ago the like changes, and ordered their public worship after the English manner, though much shorter.

I had likewise the last year the honour to propose my humble sentiments how a Christian and edifying Liturgy ought to be formed; but forasmuch as the English Liturgy is for the most part taken from the *best antiquity*, not only *quoad formam, sed quoad materiam et ipsa verba*, and is composed with so much simplicity, as well as majesty, that, on account of the former it may be understood by the meanest, and on account of the latter may edify and instruct the greatest capacity—therefore it would no doubt be incomparably the shortest way to a conformity to go through the English Liturgy, and see what part of it would be edifying and useful among us, and could be *retained*, and what might be *necessary to alter* or leave out, on account of the many different circumstances we lay under. Or if it be so thought fit, the Liturgy may be composed after the manner and form of that at Neufchatel.

His Majesty might introduce this new Liturgy first in the royal chapel, and some of the principal Churches, where are the most understanding members, who may be able to judge of the reason and grounds of things, till, by degrees, a more general conformity might be effected.

I must not here forget what that judicious divine of Neufchatel, Monsieur Ostervald, mentions, viz. that

* Viz. To introduce an entire new Liturgy.

it is reasonable to think, that by such means an universal Liturgy may in time be introduced into all the Protestant Churches, which would indeed be a most noble and useful work; but which may, according to all appearance, be entered upon with more success, when the union between the two Protestant Churches, the *Reformed* and *Lutheran*, shall by God's assistance be first effected.

As to the *Episcopal way of Church government*, Mr. Bonnet does very truly represent the opinion of the Church of England concerning it. To which we may add that of the learned Palatine-Divine, Abr. Scultetus, who deserved so well of all Germany, especially of the Reformed Church here of Brandenburg, and was knowing in Christian antiquity. He, in his annotations on the second chapter of the Epistle to Titus, lays down and clearly makes out the following proposition:—"Episcopatum," as his words are, "esse juris Divini, h. e. Apostolos hoc Ecclesiæ regimen instituisse, ut *unus* aliquis non solum populo, sed etiam *pastoribus et diaconis præficiatur penes quem sit et manum impositio sive ordinatio, et consiliorum ecclesiasticorum directio.*"

Likewise that most learned, and in this point irreproachable lawyer and Protestant, Hugo Grotius, does in his book *De Imperio summarum Protestatum circa sacra*, lay down and learnedly prove the four following theses:—"Episcopatum ab universali ecclesiâ fuisse receptum: initium habuisse apostolicis temporibus: jure divino fuisse approbatum: magnas in ecclesia utilitates ex Episcopatu redundasse."

And as Scultetus and Grotius attribute this institution to the apostles, so do the most ancient Fathers of the Church assure us, that in this the Apostles followed

their Master's example, who likewise divided his messengers, whom he sent to preach the Gospel, into two orders, viz. the twelve Apostles and the seventy Disciples, of which the former were the first and higher order, the latter were of the second and lower rank.

It is likewise very remarkable there is no doctrine or tenet of the Christian religion, in which all Christians in general have, for the space of 1500 years, so unanimously agreed as in this of Episcopacy. *In all ages and times*, down from the Apostles, and in *all places* through Europe, Asia, and Africa, wheresoever there were Christians, there were likewise bishops; and even where Christians differed in other points of doctrine or custom, and made schisms or divisions in the Church, yet did they all remain unanimous in this, *in retaining their bishops*. The Arians, who had in a manner overturned the whole Christian religion; the Nestorians, the Eutychians, and the rest of those sects which still prevail in the Eastern Church, did all retain this ancient and deep-implanted idea of Episcopal Church government. In like manner in the Western Church, when, just before the great Reformation, the followers of Huss in Bohemia separated themselves from the Romish Church, they made this one of their first cares to preserve an Episcopal succession (*successionem Episcopalem*) for their little Church, and that by the means of some Bishops of the Vaudois, who were at that time there in exile, which happened in the year 1467, which may be seen in Regemwolscius's Hist. Eccles. Slavon. p. 33.

Neither is all this so much to be wondered at, if we consider that the Christians had every where received these ideas of Episcopal government from the persons

and writings of the most ancient Fathers of the Church, who were the Apostles own disciples, and for the most part bishops themselves, such as Ignatius, Polycarp, Clemens Romanus, and the like. Eusebius, the most ancient Church historian we have, has very exactly described the series of the Bishops' succession in those principal Churches of Jerusalem, Antioch, Rome, &c. down from the Apostles to this time; that, is, for the space of three hundred years after Christ's birth. Which succession continued in the same manner till the time of the Reformation, when we in Germany *were the first who ever departed from this well-established practice;* for the design was, to make the Romish Church smart as much as possible, and because Bishops had assumed to themselves too much, we fell into quite the other extreme, and were engaged in such contests and confusion, that Christian antiquity was the more easily forgot in the dispute. Though, according to Grotius's remark, the then laying aside of Episcopacy was not designed to be perpetual, but only *for a time;* and Beza himself, who was the sharpest adversary of that order, seems to acknowledge, that the reasons for laying it aside were but temporary, since he says, that he would not be thought to be of opinion, that the ancient order of Bishops ought not to be again restored, *si ruinæ Ecclesiæ restitutæ essent**. So that Beza seems to consent, that Episcopacy might be again introduced into the Church, when purged from all papistical abuses, which it now entirely is among Protestants.

And indeed that great change from the ancient way,

* Grotius de jure Summar, protest circa sacra, cap. xi. s. 12.

was not made without giving great offence to the Eastern Churches, who, in certain conferences heretofore held in Poland and Lithuania would scarce acknowledge the then Protestants for Christians, because they had deserted the universal form of Church government; whereas, on the contrary, those Churches have always shewn a particular veneration and love for the English Church, on account of its hierarchy.

In my opinion, I hold these two things for certain. First, that a subordination in the Church government is as necessary as in all other societies and bodies politic. Our Saviour compares himself to a captain or general, and his Church to an army; but now, if all the officers of an army were equal, and depended directly upon the director of military affairs, without any subordination, how could such an army be managed, or of what use could it be?

Secondly, that this necessary subordination can no ways better be effected than by a well regulated Episcopacy. 1st. *Propter venerationem primitivæ et conformitatem præsentis Ecclesiæ Christianæ, ne cum a Romanâ discessimus a Catholicâ discessisse videamur.* And, 2dly. not to give offence and scandal to those Christians both in the East and West, who have still retained the ancient constitution. 3dly. In order to bring the clergy out of that contempt into which in several places they are fallen, it is well known, that no man of any fashion among us will any longer let his children study divinity; so that in this great city, where there wants not a stock of children in almost every family, there are but two *reformed* students of divinity, one of which is a baker's, the other a tailor's son. And though divines should design their children for that study, and

they themselves should at first shew some inclination to it, yet, as soon as they are grown up to years, and are able to *reflect on the present state of the clergy*, they then change their minds, and choose rather to apply themselves to secular studies and employments; examples of which are sufficiently known. But now from hence can proceed nothing else but that mean persons, who have neither education, nor the necessary helps or means to it, who must maintain themselves by *pedagoguing and living in other men's families*, who have neither learning nor conduct, and who, by consequence, will bring shame rather than honour upon the holy order, will be set apart for divinity; whereby it comes to pass that the public edification is hindered, and vice and profaneness have a free scope, since, in the persons of such men, the office itself must necessarily be condemned. This is certainly not the right way to thank God for the gracious light of his holy Gospel. When God himself formed a government both in Church and State, he ordained an *high* priest, with several other orders of priests and Levites depending on him. And the first high priest he chose was no less than the leader Moses's *brother;* he provided likewise the whole order with suitable revenues and authority. On the contrary, when the ungodly, schismatical Jeroboam instituted his order of Church government, the Spirit of God does remark of him, in two several places, with a peculiar emphasis, *that he made the priests out of the meanest of the people.* I cannot but confess these passages have often caused in me sad reflections and a troubled heart. 4thly. It is well known that the Romish Church accounts the Protestants' ordination without bishops to *be invalid*, for that

bare Presbyters have no power to ordain, according to that rule of Epiphanius, *Quinam vero fieri potest, ut is Presbyterum constituat, ad creandum quem manuum imponendarum jus nullum habet? And therefore, from the Apostles' question, how shall they preach, except they are sent?* they constantly make this objection to the Protestant ministers, *Quis te misit?* Let this objection be as it will, good or bad, yet it were certainly the best and safest way to regulate the ordination of ministers by the means of Episcopacy, that this objection may fall of itself. To my knowledge, several pious and learned candidates of divinity, who began to have some taste of antiquity, have had great scruples in this case, and some, on this account, have chosen rather to go and receive ordination in England. I, for my part, have had no occasion for the like scruples, since the *Bohemian Union*, in which I was bred up and ordained, and which had its original from Huss before the great Reformation, has retained (in the above-mentioned manner) the *filum successionis Episcopalis, et missionem ministrorum Ecclesiæ*, even to this day.

But though the introducing of Episcopacy be in itself so praiseworthy, and when regulated in due manner would be highly profitable to the Church, yet there seems to be so many obstacles among our German Protestants, that it will require a very *heroic spirit* to get over all those received opinions and other difficulties, which may lay in the way of this undertaking.

I defer, therefore, for a time, to enter into any more particular considerations on this matter; though it would not be at all difficult to point out a way to establish Episcopacy in such a manner as should *give no offence*, and not in the least weaken, but rather

strengthen the *jura majistatis circa Sacra*; nor yet the authority of the director of ecclesiastical affairs be in the least diminished by it, but only the Ease of his conscience better consulted, since, by our present constitution, he is forced to manage this vast extensive care of all the Churches, only as a work by the by, and is unable to put a timely stop to any growing evil till it has broken out into scandal and disorder. 3d. Mr. Bonnet's third consideration is, *that this conformity would indeed be a triumph for the Church of England, but would mightily displease and weaken the party of the Presbyterians.*

And so indeed it would, if we look upon the matter only politically, and according to state maxims. But when the view and design of the whole work is *not* the favouring this or that party, but the honour of God, and the enlarging the kingdom of Jesus Christ, things must, and may be so ordered, that the triumph be only our Saviour's, and each party may draw equal advantage from it. As thus, when by means of this conformity, the Prussian and the English Churches shall be perfectly united, they both may join to heal the wounds of the rest of the Protestants. The Church of England, which is every where in so great veneration among the Lutherans, would be a proper instrument to unite the Protestants on this side the sea; the very conformity with that Church being itself a great step to such an union. On the other side his Majesty our most gracious Sovereign might very gratefully and effectually employ his interests in England to unite the Nonconformists with the Established Church. His Majesty is in the highest veneration both with the Church and nation, by reason of the many proofs he

has given of his great piety and patriot zeal for the common welfare; and the Nonconformists have likewise the highest trust and confidence in his Majesty, since, according to the relation we are now speaking of, they look upon his Majesty, if not on their side, yet as not against them. Besides, there are great numbers of them who live in his Majesty's dominions, and under his protection, where *no difference is made between Conformists and Nonconformists.* There is no potentate upon earth who has better opportunities of going through with such a work than his Majesty, who, if he would shew how justly he carries the name of *Friedereich* (rich in peace), and would exert himself so as to make the effects of it felt, not only in Germany by uniting the Protestants there, but even as far as Great Britain, by healing their divisions, the merit of it towards the Church of Christ would exceed comparison. *His olive-branches would infinitely excel the palms of conquerors,* and his glory would remain bright among posterity, even to the end of the world.

When Mr. Bonnet adds, *that the Electoral House of Hanover reckons more upon the Whigs than the Tories, and therefore the projected conformity might raise in them some umbrage,* I suppose he then had in his thoughts not the true *Tories* (that is, those who hold to the Church of England *as by law established;* among which is the Queen herself and all the present ministry), but he meant only those who associate themselves with the *Tories,* in order to conceal themselves among them, and enjoy their protection, though at the bottom they are *Jacobites* and ill-designing persons. Such men, indeed, are little to be depended upon; but the true Tories are those who began this chargeable war against *James's*

patron, and who in the present Parliament do so vigorously maintain it. If these men were more inclined to the pretended Prince of Wales than to the House of Hanover, it were easy for them *to put an end to the war in favour of the Prince,* and by that means spare a great many millions.

But all the proceedings of the present ministry shew that the true *Tories* are likewise the true sustainers of the interests of the House of Hanover, as well as of the Monarchy and Church, whereas, on the contrary, there be *hid* among the *Whigs such factions, as, if suffered to get strength,* would be no less dangerous to *the House of Hanover, than to the Church and Monarchy.* It is true, indeed, that the late Hanover minister, Baron Schutz, who came into England in the time of King William, and died there the last year, did not hold so much with those called by the name of Tories*, as with the Whigs; who at last got all the power into their hands, but that was only a personal affair of that minister, whose successor does at present accommodate himself to the times, and by pursuing his Master's interest with the Tories, will no doubt succeed.

And since the House of Hanover is in expectation of the English Crown, 'tis not to be doubted, if the Queen shall think fit to make any proposals towards this union, but they will be particularly acceptable to that house, for that they cannot come to the crown without first declaring themselves of the Church of England, which may be done with a better grace by

* My Lords Rochester and Nottingham.

means of the union; whereas without it, there will still remain this objection, that they have changed their religion for a crown.

Berlin, 27th April, 1711.

No. XIII.

Baron Printz's Answer upon the Doctor's Reflections being communicated to him.

Worthy Sir,

I have not failed to read over, with a very particular attention, and consequently, so much greater satisfaction, the *Reflections* you sent me concerning our known affair; and having seen, among other things, that you think a way might be found out, (notwithstanding the prejudices, and inveterate opinions, and the many difficulties, which, 'tis to be feared, might thence arise), to introduce and establish an approved Episcopacy, in such a manner as should give no offence, nor at all weaken or diminish the *jura Majestatis circa sacra*: especially in a government entirely sovereign. I do therefore instantly desire you by this, that, according to your highly laudable zeal for the promoting the true welfare of the Protestant Religion, you would be so good as to write down, at your leisure, those your thoughts, and communicate them to me, which I will not only make use of in such a cautious manner as you desire, that you shall not fear incurring any censure or envy on that account; but will not fail, in proper time and place, to extol the great care and pains you

have taken, as being, on many other accounts, with a very particular high esteem and true passion, &c.

M. L. PRINTZEN.

Charlottenbury, 3d May, 1711.

No. XIV.

Dr. Jablousky's Project of introducing Episcopacy in the King of Prussia's Dominions, presented to Baron Printz, Director of Ecclesiastical Affairs.

I. The introducing of Episcopacy, may be looked upon as *dangerous*, either with respect to the *Sovereign*, least his authority in ecclesiastical affairs should thereby be in some measure infringed, or else with respect to the people, who might look upon it as a step towards Popery. In the first respect it must be made appear, that a Protestant Episcopacy does no ways diminish or infringe the *jura Majestatis circa sacra*, but rather strengthens and confirms them: in the latter respect, all prudent cautions must be taken to dispossess the minds of the people of those prejudices they may have against it, and likewise that the Episcopal authority be established in such a manner as that nothing be introduced *with it* which may give any real cause of offence.

II. The Episcopal jurisdiction, as it is practised in the Church of Rome, is utterly inconsistent with the rights and authority of Christian princes; and that in a two-fold manner: First, because those bishops attribute to themselves certain rights in the government of the Church which belong to the sovereign; and secondly,

Because they do not acknowledge the prince of the country, but the Pope of Rome, for their *supreme head in Ecclesiastical affairs.* The first intrenches upon the sovereign's prerogative, the second entirely destroys it, as setting up an *imperium in imperio;* one state within another.

III. The Protestants have better learned to give to God and Cæsar, what to each of them belongs, since they acknowledge their sovereign as *(supremum custodem utriusque tabulæ)* supreme guardian of both tables of the law: and as by his right of guardian of the second table, all power belongs to him in *secular* affairs which is not inconsistent with justice and equity; so also, as guardian of the first table, all authority is allowed him in Ecclesiastical affairs which is not contrary to God's Word, and the real welfare of the Church: all which is emphatically expressed by the Church of England, when, in the public canonical *bidding of prayers* and before sermons, they stile the king "*governor in all causes, and over all persons, as well ecclesiastical as civil. Supreme in these his realms.*"

IV. These *jura Majestatis circa sacra* shall presently be recounted, and proved more particularly, when we have first taken away a scruple that may here be raised, viz. Some Protestants have doubted whether that authority which princes have in ecclesiastical affairs, may properly be called *jus Episcopale,* an Episcopal jurisdiction, since no secular person can properly have any ecclesiastical authority; and as, among the Papists, bishops do unjustly pretend to be *princes,* so neither ought princes to pretend to be *bishops.*

This difficulty will be easily taken away, if we make the necessary distinction between the stricter use of

the word *Episcopus*, and its use in a greater latitude. In the stricter sense, wherein it signifies a person who executes the office of a preacher, administers sacraments, and ordains ministers, 'tis plain that a prince of a country, as such, is not a bishop. But in the more extensive signification of the word, wherein it only signifies in general, an administration and *inspection* over Ecclesiastical matters, the sovereign may certainly be stiled, in that sense, *Episcopus*, and has his Episcopal rights and jurisdiction, and that not only in the bare secular sense of the word, in which the Athenians stiled their Prætors, and the Romans their Ædiles, *Episcopi*, (whence Cicero calls himself *campaniæ et maritimæ oræ Episcopum*), but so far as a *Christian* sovereign is supreme governor likewise over all ecclesiastical persons and affairs; in which sense Constantine spoke these remarkable words in the presence of a great many bishops: *Vos quidem in iis que intra ecclesiam sunt; Episcopi estis; ego vero in iis quæ extra geruntur Episcopus a Deo sum constitutus.* This wise Emperor makes a just distinction between the *internals* of the ministry, and the external government of the Church, which is otherways called *potestas archietectonica in ecclesia*: the former he left to the ecclesiastics, the latter he administered himself: whence Eusebius, who writ his life, and records this saying of him, adds: *Itaque consilia capiens dictis congruentia omnes imperio suo subjectos Episcopali sollicitudine gubernabat.* Since then *imperium in sacra, et sacra functio*, are different things, the first remains to the sovereign, the other to the minister of the altar.

V. Now to discover the particular branches of this authority of the sovereign in ecclesiastical affairs, we must, besides what sovereignty implies in its own

nature, have a particular *regard to the examples of the Jewish kings under the Old Testament*, and of the Christian emperors under the New, since the first governed the Church after God's own command, the latter with the approbation of the whole Christian world. And therefore, what was their right, may be likewise the right of our sovereigns.

Now from this rule thus laid down, it will plainly appear, that this ecclesiastical jurisdiction of the supreme power, does extend over all *ecclesiastical persons*, high and low, without exception, and that in relation to *appointing them* to their several offices, and *depriving them* of them when they deserve it.

2dly. Over all *ecclesiastical concerns*, Churches and Schools, to build and endow them, to keep them in good condition, to *appoint days of prayer*, humiliation, and thanksgiving, to correct disorders, and reform what is amiss.

3dly. *To make ecclesiastical constitutions*, to maintain them, to change or repeal them, as he shall find convenient, and punish those that disobey them.

4thly. To *call synods*, when necessary; to demand the opinion of his Clergy in matters proposed to them; to confirm their resolutions, as they may be found convenient, and give them the force of a law.

5thly. To endeavour, by gentle means, to bring heretics, infidels, and all that are in error, to the truth; to keep them in good order and peace; or, when the circumstances so require, for the common quiet, and to avoid greater evils, to send them out of the country.

VI. These are the chief branches of a sovereign's authority in ecclesiastical matters, in which are likewise comprehended the rest which are not here ex-

pressly named. And now, 'twould be easy to confirm all this by the examples of the above-mentioned Jewish kings and Christian emperors, were it not a thing already made out, and confessed by all Episcopal Protestants, and would here be too long and tedious. Let it at present suffice what that ancient Church historian, Socrates, relates: *Ex quo imperatores esse cæperunt Christiani res Ecclesiæ ab illis dependerunt:* and what the Emperor Justinian said of himself: *Non solum bella bene ordinamus sed etiam res sacras.* The reason of which that ancient Father of the Church, *Optatus Melevitanus*, thus expresses: *Non enim Respublica est in Ecclesia sed Ecclesia est in Republicâ.* Lib. III.

VII. From what hath hitherto been said concerning the rights of the sovereign in Church matters, it evidently appears that the Episcopal jurisdiction, as it is among Protestants, does not in the least infringe the rights of the sovereign in those affairs, since sovereigns, where there are no bishops, cannot pretend any other rights than those we have mentioned, which rights all Protestant bishops do readily grant and most *vigourously defend.* Whereas, on the contrary, not only the Romish Clergy on the one hand do utterly destroy those rights, but, on the other, the *tenets of the Presbyterians in England, do in this come so near the Romish,* as that of arrogating to themselves a right of holding synods, making ecclesiastical constitutions, and the like, *independently* of the prince or sovereign; whence King James the first looked upon the bishops as the chief support of his own authority, and often used to say—*No bishop no king.*

VIII. We must farther distinguish in this matter, (as Grotius has already remarked) *inter jus et modum*

juris recte exercendi. For, when we speak of introducing Episcopal Church Government under a Protestant Sovereign, the question is not *de jure principis circa sacra;* (that remains as full, perfect, and unlimited with bishops, as without them) but the question is, *de modo juris illius exercendi;* whether, for several weighty reasons, (which have been already offered) 'twould not be better, and more useful to the Church, if the Prince would exercise his Episcopal jurisdiction by bishops rather than others.

IX. For the Prince, without dispute, has the highest jurisdiction imaginable in ecclesiastical matters, yet cannot he possibly exercise that jurisdiction in his own person, but must let it be administered by other persons, whether secular or ecclesiastical. Therefore, since the prince exercises his civil authority by civil persons, the military affairs by military officers and the like; so *harmony* seems to require that ecclesiastical matters should be administered by ecclesiastical persons; since the same reasons, *a necessario, utili, et decoro,* will hold here as well as in any of the other cases.

X. How then did the Jewish kings and Christian emperors act in the administration of ecclesiastical matters? Of the former, I do not remember that they had any *intermediate secular person* whom they placed over their Clergy, as their deputy; especially since there was, in the whole kingdom, only one high priest who was *always with the king* in the residence city, and therefore received the king's orders immediately from himself; as, likewise, when there was a *prophet,* he usually spoke to the king in person.

The Christian emperors had likewise no constant *director in ecclesiastical affairs,* but have often, as occa-

sion required, made use of their Civil ministers to preside in ecclesiastical councils, to determine weighty causes, to be present in their name at synods, to judge in differences that might arise among bishops, &c.

Remarkable to this purpose are the words of *Constantine*, who having called a numerous council of bishops at Tyre, writ to them in this manner: *Misi et Dionysium consularem, qui et Episcopos illos, qui vobiscum esse debent, commoneat, et omnium quæ gerentur maxime verò modestiæ inspectar sit; si quis vero quod minim arbitramur, præceptum nostrum etiamnum violare præsumens adesse renuerit, mittetur quam primum a nobis aliquis qui imperiali authoritate,* hominem in exilium pellens, docebit imperatoris sanctionibus pro veritate editis minime esse repugnandum.

This same Emperor, when that dangerous schism of the *Donatists* broke out in Africa, ordered that business to be examined first by an ecclesiastical commission of several bishops at *Rome*, afterwards in *Africa* by his proconsul there, and lastly by an ecclesiastical commission at *Arles;* and, in the same dispute, *Honorius* and *Theodosius*, who were emperors together, appointed *Marcellinus* the Tribune as principal *commissary**. *Cui quidem disceptationi principe loco te judicem volumus præsidere*, as the words of the commission run; which commission *Marcellinus* did accordingly execute, though with a great deal of gentleness and modesty, speaking thus in the first assembly, in which abundance of Donatists, as well as Catholic bishops, were present: *Licet supra meritum meum hoc cognoscam esse judicium, ut inter eos videar judicare a quibus me potuis decuerat judecari, tamen quia certum est, hanc causam spectante Deo*

* In Opp. Optat. Mil. p. 442.

et Angelis testibus agitandam, quæ sub fidei cælestis examine vel probata præmium afferat vel læsa judicium, ut et præsentium disceptationibus Episcoporum veritas elucescat Imperialis primitùs sanctio recitetur, &c.

The reigns of the ancient emperors are likewise full of such examples. But I think it unnecessary to produce any more, contenting myself to add this one out of history, because 'tis very remarkable and very much to our purpose. Henry the Eighth, King of England, though he still continued a Papist as to the faith, yet rejecting the Pope's supremacy which he *had* usurped over the English Clergy, he made himself be styled by his parliament, *Head of the Church of England;* and to shew his supremacy, appointed Thomas Cromwell one of his ministers of state, his *vicar general* in ecclesiastical affairs, and *visitor general* of the cloisters; by virtue of which offices he had not only an inspection over all the abbeys and cloisters, but the whole Clergy in ecclesiastical matters, in England, were subject to him; so that though the Archbishop of Canterbury preceded him in other respects, he, as the king's vicegerent, *took place of the Archbishop;* as may be seen at large in Burnet's History of the Reformation, tom. I. p. 172. 181. 213.

XI. Since, therefore, it sufficiently appears, from what has been produced, that Christian sovereigns have made use of their ministers of state as *occasional and temporary* directors of ecclesiastical matters, there is no doubt but they may likewise constitute them *perpetual directors* of the same affairs, since the abovementioned vicegerent in England, held that office to his death. And now, to come to ourselves: if it shall please his Majesty, our gracious Sovereign, to intro-

duce Episcopacy, the office of director of ecclesiastical affairs may not only remain as it was before, but must necessarily do so for the following reasons. 1st. Since the bishops with us will have as little right to immediately address themselves to his Majesty, as authority to give any thing directly into chancery. 2dly. Since complaints, appeals, and other ecclesiastical causes, from the several provinces, must, of necessity, be brought before his Majesty. And, 3dly. Since it will be necessary, in this new establishment, that a superior Ephorus be appointed, who, in his Majesty's name, may take care that every bishop does the duty of his office.

Thus, then, will the office of director of ecclesiastical affairs remain, after Episcopacy is produced, only with this difference, that it will then be of greater splendour and dignity. We shall except, however, some few points, which 'twould be proper to leave to the care of the bishops in their several provinces, as shall presently be shewn.

XII. We come now to the bishops themselves, and their character and function; before we define which, 'twill be necessary to say something to that question, whether these bishops should have the inspection only over the *Reformed* Churches of their diocese, or over the *Lutherans* also. For my part I believe the Lutherans themselves would in most places be very well satisfied with it: however; 'twould be more safe at first to let it be only over the *Reformed*. And, upon this footing, I consider the thing at present: the rest will follow in course from the designed union of the Protestant Churches.

XIII. Now the function and jurisdiction of a bishop, in each province, consists in the following things.

In general.

To have the inspection of the Churches and Clergy of his diocese, and to exercise that jurisdiction according to certain instructions and *rules prescribed to him*. That he be tied to no special care of souls in any particular congregation, but have his liberty to preach in this or that Church, as he shall see fit.

1st. In particular he is obliged to take care of the *examination* of candidates for the ministry, and to ordain proper persons to it.

2dly. To hold frequent *visitations* of his Churches in person; or, in case of necessity, by a deputy: and to take care of all things that belong to them.

3dly. He must have power with respect to the ministers' doctrine, as well as their manner: when any thing disorderly appears, which does not properly belong *ad jurisdictionem contentiosam*, to cite the minister before him, to give him fraternal admonition, and if circumstances so require, to suspend him from the actual exercise of his office, till his Majesty be informed of it, and his royal resolutions known.

4thly. The ordering and disposal of the lower offices of the Church, such as singers, organists, sextons, and the determining their differences, do, in justice, and for edification sake, naturally belong to the bishops, saving always the power of appealing to his Majesty, if any of them think themselves wronged.

5thly. When any corrupt member is, in the judgment of the ministry, to be separated from the Church by excluding him from the holy communion, the minister shall *first communicate it to the bishop*, and not proceed to the execution of the sentence without his approbation. But in this the bishop must use a great

deal of Christian prudence, or expect that complaint should be made of him to his Majesty.

6thly. When any disputes and offences arise between the members of a Church, especially such as are usually heard by the Consistory, the bishop must have power to call such persons before him, and endeavour to compose matters for the best.

7th. He shall have *an inspection over the schools*, and take care they are kept in good order.

8th. *The royal orders must be directed to the bishop, and by him intimated to the rest of the ministers of the diocese.*

9th. And forasmuch as all these functions are those of the *general superintendants* by whom they are at this time exercised; that the Episcopal dignity may have some reverence and authority, 'twould be but just that every bishop in his province should be *president* of the Consistory; this city of the king's residence only excepted; where the *chief director of ecclesiastical affairs*, when of the Consistory, (which yet is not so constant but that it has sometimes been otherwise), may remain president, and the bishop vice-president. This presidentship may be granted without the least danger. 1st. Because the divines, when they know they may come to be employed in those matters, would apply themselves to the canon law, and the method of consistorial proceedings. 2dly. Because scarce any but old, experienced men, who have been members of Consistories, *would be chosen to be bishops.* 3dly. Though the president gathers the voices, yet the resolution depends not upon him, but the plurality of voices. And 4thly. The sentence is always *formed* by some secular member of the Consistory.

XIV. Upon all these branches of the Episcopal function, a body of ecclesiastical constitutions and laws of Church Government, must be formed with mature judgment, and such standing rules prescribed, as every one shall be obliged strictly to follow.

XV. An Episcopacy regulated after this manner, can be of no prejudice to the sovereign, since his rights are not in the least infringed, but rather established and strengthened by it; and the bishops entirely and in all things depend upon him. Neither will it offend the people, when they are once taught—1st. That all Christians, down from the Apostles, have constantly had bishops. 2dly. That even now, not only all other Christians, but all other Protestants than Prussians who have kingly government, as England, Sweden, Denmark, have still retained them. 3dly. *That those who laid this order aside, were willing that it should be again restored, when it was purged from all its abuses.* 4thly. That no German communion does disapprove of *general Superintendants;* and our bishops will be in effect *nothing else:* and if that one point of their being made *presidents of the Consistories,* be thought so great a matter, it may be remembered that the general superintendant of this electorate, formerly preceded in rank the president of the Consistory, as may be seen in the instruments of those times. 5thly. That the dignity of a bishop regards only his person; that his wife can pretend to no rank but what other people's civility is pleased to give her; and his children no other than what their own merit may procure them.

7th May, 1711.

No. XV.

Admodum Reverende Vir,

Utrasque tuas die 19 et 27 Januarii scriptas eodem die 31 Januarii accepi, quæ uti pondere suo me perculerunt sic suavitate suâ a bonæ spei augurio erexerunt mirifice.

Imprimus vero grandem illam Reverendissimi nostri Præsulis * animam pectusque Apostolicum admiratus sum qui Brittaniæ Europæque fata humeris suis bajulans de nostris tamen rebus ita est sollicitus quasi hoc unicum curandum ipsi incumberet. Prioribus sane gestis alios, novissimis seipsum superare visus est. Me profecto sanctus ille præsul plane in ruborem dedit, cumque hactenus aliquid pro publico tentasse mihi viderer nunc demum meam mihi ignaviam socordiamque exprobrare didici; tantoque exemplo inflammatus humili in sphærâ mea et ipse moveri, magnaque vestigia pro modulo tenuitatis meæ alacriùs legere percupio.

Sed mihi de rebus magnis breviter et succincte scribendum erit.

1. Quæris ex me quid illud sit quad in gratiam Nostri Augusta Regina et Ecclesia Anglicana facere queat?

Verbo dicam, hoc unum, vel certe precipuum ut Legatum ad aulam nostram mittat talem qui et ipse pius sit ecclesiæque amans, et iis animi dotibus præditus ut amorem ordinis hierarchiæ et liturgiæ ipsi Regi et ministris indirecte et quasi aliud agendo in-

* Episc. Bristol.

spirare queat. Scripsi eâ de re ad Reverendissimum Archi-Præsulem Eboracensem die 28 Aprilis anni præteriti, prolixeque oravi ut talis nobis destinetur legatus, qui *prudentiæ civili ecclesiasticam junctam habeat*, &c. Tu venerande vir qui res nostras geniumque aulæ intimè perspecta habes facile mihi assentieris. Talis vero Legatus si providâ Reverendissimi Præsulis Bristoliensis curâ nobis obtigerit, dimidium facti nos habere existimabimus. Is enim sanctæ regis nostri intentioni pie obstetricabitur, et dubios vaccillantesque rei novitate animos prudenter confirmabit. Tum vero toto negotio pondus maximum accedit si vel *legati litteris credentialibus quædam de liturgiâ inserantur*, vel Regina singulari epistolâ Regem compellet eo modo quem tu in epistolâ tuâ prudenter præscripsisti. De liturgiâ inquam, non de hierarchiâ ecclesiasticâ: ejus enim mentionem ore turtius quam scripto fieri posse autumo.

2d. Quæ de liturgiâ Anglicana auspiciti legati Brittannici lingua nostra hic habendâ memoras, optime se habent. Et quemadmodum Rex eum in usum Legato Templum lubens addicet, ita totam istam rem honori ecclesiæ Anglicanæ, maximæque nostræ ædificationi fore planè confido. *Wilkinsium* vero ei Spartæ peridoneum esse arbitror, possetque ipse saltem ad tempus, et ne res ipsius in Brittanniâ detrimentum inde caperent Legatum comitari.

3d. Metuere videris ne forte in gratiam nostri aliquid in ordine vel ritibus vestris immutari desideramus. Et conjicio quidem *unde hæc vobis nata sit suspicio*; simul tamen certiorem re reddo tale quid vel Regi vel Ministris vel ipsi clero nostro nunquam in mentem venisse. Si enim omnia et singula vestra amplecti nostrarum rerum ratio haud forte pateretur, id tamen

certum firmumque stabit nunquam nos commissuros ut vestra mutari cupiamus. Nisi forte (quod non nullis theologorum Brittannicorum placuisse memini) ad lucrifaciendos Non-Conformistas vestros; plenamque cum ipsis unionem procurandam illud fiat; quod tamen nos ceu extra sphæram nostram positum *tempori et prudentiæ vestræ* in solidum relinquimus.

4th. Quæ de Halesianis prolixe disseris hic repetere supervacaneum esset. Tu modo istum negotium ab altero illo de quo primo loco dixi distinguere memineris. Etenim prius illud particulare est, solam ecclesiam Marchicam seu Prussicam, ejusque liturgiam et regimen tangens. Halesianum vero generalius, ad totam Germaniam, immò ad Poloniam, Silesiam, Hungariam, necnon ad utramque Protestantium partem, *Lutheranam et Reformatam* sese erat extensurum. Quia enim vir ille incomparabilis pro suo quo in res ecclesiæ flagrabat zelo, multorum annorum itineribus, exquisitam statûs et gravaminum omnium fere totius Europæ ecclesiarum Protestantium notitiam sibi comparaverat, earumque emolumento totum se consecraverat, si Augustæ Brittannicarum Reginæ autoritate fuisset munitus plurima in commune ecclesiarum bonum præstare potuisset. Præterquam enim quod ipsius opera ipsum forte negotium liturgicum et hierarchicum principaliter quidem per Legatum tractandum quandantenus adjuvari potuisset, primario tamen. (1) Negotium *Irenicum* in Germania resuscitari, Statibus Imperii commendari et efficaciter promoveri potuisset: eique rei Britanniæ Regina non ut pars sed ut mediatrix sese ingessisset. (2) Postquam Legati Brittannici ope res liturgica et hierarchica in Prussiæ Regno optatum eventum sortita fuisset, opera *Halesii*, alii in imperio

status, ipsique Cantones *Helvetici* in aliqualem ejus rei societatem potuissent invitari. Suppono enim, *agentem illum ecclesiasticum* non *Berolini* sed in aliquo Imperii meditullio, (*e. g.* Cassellis, Francofuti ad Mænum, &c.) residere debere unde facilis ipsi ad omnes imperii partes, et ad vicinas quoque nationes, pro re natâ, excursus pateret. (3) Gravamina Protestantium in Poloniâ, Silesiâ, Hungariâ, &c. ad Halesium, perque hunc ad Augustam Reginam deferrentur. Memorabile vero est Dominum Baronem de *Lintelo* cum istud Reginæ Consilium primum audivisset pollicitum esse sese apud ordines *Fœed. Belgic,* effecturum ut vel ipsorum nomine similis rerum ecclesiasticarum *Agens* constitueretur vel eadem res nomine D. D. Ordinum ipsi Domino Halesio tractanda committeretur: quo ipso in Protestantes harmonia fundaretur et Domini Halesii axiomati pondus haud exiguum accederet. (4) Cumque præsenti pacis generalis tractatui plurima ad religionem spectantia jure inserenda essent, Halesius ista undique colligere, digerere, et D. D. plenipotentiariis præparare posset, ne rerum minutarum et numerosarum congeries *nimium ipsis esset molesta.* Ex iis quæ dixi, et quæ præterea addi possent, facile intelligis, Vir Reverende, rem utilem et Ecclesiis cis-marinis salutarem nos optasse; eam tamen gratiosæ Numinis Providentiæ piè commendantes, hoc saltem precamur, ut missio Legati idonei ad aulam nostram maturetur. (5) Plenipotentiarorum Prussicorum primus *Comes Douhoffuis* vir est magnanimus, candidus, pius, et voluntatis bonæ plenissimus: addo tamen militem esse, et qui res ecclesiasticas, (præter ea quæ ad cultum numinis consuetum, et exercitia pietatis faciunt) parum animo versavit. Perutile vero esset, si isti viro idea

quædam et amor hierarchiæ et liturgiæ imprimi posset. (6) Quod tenuitatis meæ presentiam *Ultrajecti* non ingratum fore ais, id gratiæ Reverendissimi Præsulis, tuæque V. A. humanitati acceptum fero. Nosti enim animum meum, me si publico tantillum prodesse queam, iter non ad Belgas solum, sed ad ultimos usque Garamantas prompto animo suscepturum esse. Neque de consensu Regis mei dubito, dummodo, de re ipsâ, deque mente Reverendissimi Patris porro, constet.

Berolini, 6 *Feb.* 1712.

No. XVI.

Illustrissime, &c. &c.

Patere ut in conspectum tuum mea pietas prodeat, Pater Reverendissime, Vestrisque a quibus jam libertas Europæ, salus ecclesiæ, spes posteritatis dependet consiliis, Gratiam Dei directionemque S. Spiritus ardenter apprecetur.

Votis, gratias jungo humillimas pro eo in ecclesiam Prussicam beneficio quod illustrem *Bretonium* Augusta Brittanniæ Regina Legatum ad aulam nostram mittere voluerit. Vir enim iste quamvis militiæ nomen dedit, ecclesiæ tamen amantem, et de rebus ecclesiæ sollicitum se probat. Et potuit ipsius operâ in bonum ecclesiæ nostræ jam nonnihil effectum fuisse, nisi præsens Europæ revolutio quæ ita res civiles miscet, ut ecclesiasticas pariter afficiat conatibus ejusmodi remoram fecisset. Ita enim cordatior quisque stupet, et curâ præsentium objectâ, anxiam in futurum expectationem intendit.

Guadeo tamen Dominum Legatum propinqui adventûs *Wilkinsii* spem nobis fecisse, sacellani munere

apud se impleturi. Etenim si votis locus fuisset, omnibus aliis huc mittendis, Reverendum *Ayerstium* præoptassem ceu rebus nostris utilissimum; prudenti enim conversatione Germanos æque ac Gallos ita sibi obstrinxerat, ut propter hunc quem norant, ipsam quam norant, ecclesiam Anglicanam diligerent et venerarentur. Quia vero virtutem ejus in illustriore theatro apparere Serenissima Regina voluit, fortassis in ipsam patriam ad præmia meritissima capienda eundem prope diem revocatura, *Wilkinsii* viri optimi præsentiâ illam nobis jacturam utcunque pensabit, et *Wilkinsius* quæ Ayerstius seminavit metere inque labores ejus commode introire poterit.

Interim liturgia *Neocomensis* et *Genevensis Londini* impresse ad nos delata est, quam amici bene multi privatim secum communicatam in linguam *Germanicam* transferri suadent. Ea res, ubi Reverendissimo Domino Episcopo, (qui ob defectum valetudinis librum nondum videt), probata fuerit, ut ocissime executioni detur faxo.

Ne vero tempus hactenus elapsum publico ecclesiæ bono prorsus esset sterile, id nobis Divina bonitas indulsit, ut consilia de Alumnis Regiis in Angliâ alendis, ecclesiæque Prussicæ Ministris sic præparandis, pridem agitata, nunc tandem effectum sortita sunt. Legibus Fundationis conscriptis, et redditibus necessariis eidem assignatis, ita quidem ut sperem primitias hujus fundationis quo tempore Reverendissima vestra Paternitas adhuc *Londini* morabitur in Angliam appulsum, venerandisque ejus poplitibus advolutum iri,

Vale Reverendissime, &c. &c.

DAN. ERN. JABLOUSKI.

Dubam Berolini, d. 14 *Jan. St. N.* 1713.

No. XVII.

Illustrissime, &c. &c.

Præmisso ardenti pro illibatâ Reverendissimæ vestræ Paternitatis incolumitate voto, postquam a Domino Chamberlayn accepi editionem Martyrologii *Brayani*, aliqualem moram pati; officii mei esse duxi Reverendissimæ et Illustrissimæ vestræ Paternitati significare hoc ipso spatium mihi concessum esse, materiem, unde Martyrologium Polonicum exsurgat congerendi. Et quidem in Historia ab initio Reformationis ad an. 1650, contexendâ jam occupor; sed ea quæ dictum annum excipiunt tempora persequenda, cum subsidiorum impressorum prostet nihil, ea operosius veniunt conquirenda. Quia vero ad initium Septembris nova synodus generalis indicta est, ad quam ex omnibus Regni Poloniæ partibus Theologi confluent, primarios illorum rogavi ut ex suo quisque tractu symbolas conferant, post a me in ordinem redigendas; adeoque historiolam universam proximo autumno. B. C. D. ad prælum paratam fore confido.

Quantam Ecclesia Prussica morte *Friderici* gloriosæ memoriæ Regis, pii et munifici, cladem passa sit Reverendissimæ vestræ Paternitati ignotum esse haud potest. Solatii tamen loco inter alia illud quoque est, quod Serenissimus Successor paternam *de alumnis in Anglia alendis* affectam fundationem gratiosè confirmavit. Quam primum igitur de illis in Angliam mittendis certi quid constitutum fuerit, quod proxima æstate fore spero, leges ejus fundationis ad Reverendissimum Dominum Ayerst, mittam, ut, si ea res tanti videatur, in

linguam Anglicanam eas transferre Reverendissimæque vestræ Paternitati offerre possit. Quod superest Reverendissime et Illustrissime Archi-Præsul *pacem universalem Brittannorum cum primi operâ*, Occidenti nostro illucescentem, Reverendissimæ vestræ Paternitati humillime gratulor, atque eadem in Nominis Divini gloriam et Ecclesiæ Evangelicæ (Anglicanæ cum primis) emolumentum cedat ardentissime precor; Reverendissimæ et Illustrissimæ Paternitatis vestræ Domini mei gratiosissimi,

Servus humillimus et filius obedientissimus,

DANIEL ERN. JABLOUSKI.

Berolini, d. 22. Apr. 1713.

No. XVIII.

Vol. V. Numb. 22.

The Examiner, from Monday, February 8, *to Friday, February* 12, 1713.

Sunt alii simplices et aperti, qui nihil ex occulto, nihil ex insidiis, agendum putant, veritatis cultores, fraudis inimici.—CICERO.

People are so entirely taken up with false reports and idle rumours, and pay so much regard and attention to imaginary evils and disasters, that a real solid loss does not affect them in the manner it ought, nor make those lasting impressions on their minds which the nature of the calamity requires. When good and great men are taken away from *the evil to come*, and removed out of a world full of confusion and disorder,

and almost reduced to atoms by the feuds and contentions that reign in it, and as often in danger of being set on fire before its time by those violent heats and frequent eruptions which continually infest it; there is no doubt but death, in that shape, to wise and holy persons, mature in years and virtues, comes in all the appearance of a welcome messenger, and bestows a favour from the Almighty, by calling up a faithful servant to higher and more durable honours, and to a place nearer himself. But to us, who are left behind, to a degenerate age, thinly set with shining lights and unblemished examples to a Church and nation surrounded with a boisterous sea, and agitated with continual storms and tempests, such a loss is a curse and a punishment, and as much to be lamented as the loss of a skilful pilot in a dangerous passage, or of a faithful experienced guide upon a difficult and perilous journey. Reflections of this nature, however disagreeable to our choice, which would rather fix upon more entertaining objects, cannot possibly be avoided, at the arrival of such melancholy news, as sensibly damped the joys of the last week, I mean the death of a great and excellent *Primate* of our Church, the most Reverend Father in God, Dr. *John Sharp*, Lord *Archbishop of York*, who for many years was an ornament to the Reformed religion, and a public blessing to his country.

One cannot be too early in doing justice to the character of this incomparable *Prelate*; and in distinguishing the *Saint*, whilst his memory is fresh amongst us. Because it is impossible to say any good of him, which mankind will not readily attest. He had all the treasures of ancient and modern learning, which were ne-

cessary to render him a perfect master of divinity in its two main branches, *preaching* and *controversy*. He thought, and spoke, and wrote with inimitable clearness: his expressions were a covering for the truths of Christianity, like crystal, solid, durable, and transparent. In his person and behaviour in the Church and the Senate, at his table and in his retirements, he gave all the natural unaffected proofs of primitive uprightness and integrity. But to the honest plainness and simplicity of the *Cyprianic age*, he added all those refined graces and improvements of modern erudition, which others assume, to gain applause for themselves; and which *my Lord of York* wholly employed in the propagation of truth and the service of religion. Nothing mean or trifling, sour or ill-natured, ever came from him, scarce from any body else in his presence. He was far from being of a retired monastic temper, but had all that well-grounded cheerfulness, that decent affability and humanity which struck a lustre upon all his other virtues, and made the imitation of him infinitely desirable and pleasing. As *His Grace* was the delight of all mankind, so all mankind were his delight. His charity and bounty were large and extensive, and reached not only to whatever objects came in his way, but to all that he could find, by an industry free from ostentation, and that plainly shewed his own want of opportunities to do good was as great as that of others to receive it. He had a public spirit, immensely large and perfectly sincere; and a greatness of soul, sufficient to adorn the highest birth, and to proclaim the advantageous difference between the *Roman* and *Christian* honour and nobility. His generosity extended even to the relicts and descendants of good and worthy men;

and became the happy instrument of Providence in rewarding the posterity of religious and loyal ancestors. His continual exercise of this virtue vastly exceeded the intentional devotion of a thousand posthumous charities. He was accessible, complaisant, and courteous to a surprising degree; and his good nature made no difference in habits, fortunes, stations, and degrees. Pity and compassion seemed to be a part of his nature, and flowed directly from his heart. He might rather be said not to know what resentment was, than to stifle and suppress it. No man of a more forgiving temper, less acquainted with injuries, or better able to bear them. Amidst all our party piques and contentions, I do not remember any one single creature so wretched and abandoned as to deserve being called an enemy to *my Lord of York*, though even that inquiry might easily be pardoned, because of the title it had to his constant and efficacious prayers. He perfectly understood the meaning and measures of *moderation*, and left the world without excuse for quarrelling about the word, when they saw it so fully explained in *His Grace's* life and conversation. All the relations of life stood constantly before him in the clearest light; and the several duties annexed to them shewed themselves in the highest beauty and fairest order, as they bore an exact proportion and resemblance to his practice. He endeavoured to make all who were born of him, placed under him, or known to him, more worthy of that benefit, by being more serviceable to the Church and State. Few men rise as he did, by those virtues of lowliness and submission, which, in a corrupt age, seem rather to have a tendency another way; and these he had fully learned and exercised long before he merited to have

no other superior but *God* and the *Queen*. There are many, who will value the hereditary honours they enjoy, and study to improve them, from the advantage they thereby had of being conversant with this incomparable prelate; who never contracted a friendship without enlarging those virtues upon which it was at first founded. He was just, equitable, and impartially good, to such a degree, that if the world does but use him, as he treated all mankind, there will be no occasion to say that he was one of the best men living! His temperance was so great and exemplary, that his senses and bodily appetites bore no proportion to those of his mind; to that spiritual sensation, which was perpetually searching after the purest objects, and never could be satisfied, but in that blessed state, whither he is now removed. His understanding and conscience were two great luminaries, moving together by unalterable concert; as remarkable for their purity and lustre, as for the order and steadiness of their courses! He loved truth, not with the vain curiosity and uncertain distrust of one who searches after it, but with all the delight and complacency of the happy wise man, who has found and long enjoyed it. His word and promise were esteemed equivalent to the firmest securities. His veracity so free from blemish, and so fully attested by common consent, that it is become a sin to praise him, but upon the fullest knowledge and the clearest grounds. However, his boundless candour is at least a reason why his name, which is all that remains of him, should have justice done it; and when interest is no more, it would be equally criminal, not to proclaim that of him which the departed saint cannot

now hear; and which all who are left behind him, will hear with pleasure, and unanimously justify.

In his family every thing was managed with such admirable regularity, as if all his care and wisdom had been confined to that sphere only. His retirements were divided between study and devotion. At his table there was that decent freedom and alacrity, that hospitable abundance and plenty, which became the dignity of his station and character, and the liberality of his disposition. *Had Wolsey* been to dictate splendour to him, still his conversation must have been the best part of the entertainment. He redoubled the esteem and veneration of others for him, by aiming only at their love, and lost nothing of the *Archbishop* in the *very good neighbour* and obliging *friend*. The charity which flowed from his table to his gate, was extremely magnified by the manner of bestowing it: it reached to the souls as well as bodies of the poor, and naturally led them to a grateful remembrance of their Maker, when they saw so lively an image of him in one of his most faithful stewards. His delight in private charities could not be well concealed; but the measures of his bounty in that way, are a secret, only known to Him who shall one day reward them openly. In his Chapel and devotions he was so intent, and abstracted from the world, that the duty looked more like pleasure and enjoyment: and such an unaffected humility and holy ardour accompanied his daily offering of our most *Excellent Liturgy*, that it sensibly diffused itself through all who had the advantage of praying with him.

In his *province* and *diocese* he acted with all wholesome but gentle authority, which became the spiritual

father of the Clergy and laity. He so far united these *two Orders* in affection and love for each other, which their first institution plainly tended to promote, that they often joined together to give public marks of their high esteem and veneration for him, and of the irresistible force and influence which his example had upon them, to compel them to love and unity. He was constant in his *residence*, regular in his *visitations*; and by his steady and uniform adherence to the rules and ordinances of the Church, accompanied with a true Christian humility and gentleness, he regained all that authority and regard for the *Episcopal* function, which is one of the distinguishing marks of the primitive purity of religion. No man had a more tender concern for the *Reformed interest* abroad, nor more careful to preserve the beauty and order of the *Church of England*, that it might be a *standing pattern for all other Protestants*. That discipline, whose decay he often lamented, and tried, in some measure, to restore, appeared truly reforming and medicinal under his government; and wherever the *canon* was invalid, the ends of it were answered by the force of his example. As his *province* made a noble *barrier* against *Presbytery*, so it was much for the honour and interest of the *Church*, that such a *Primate* was placed in it, who, in the person of a *single Archbishop*, could shew the *bordering Schismatics* more *Christian virtues* than ever yet met together in a whole *Class or Assembly of Presbyters*.

In the *Senate* his opinion and judgment were of the greatest weight, and his veracity and sincerity had never been called in question. He spake with all imaginable clearness and solidity upon the most important subjects, and very seldom or ever entered into any debates

which turned altogether upon private pique or interest; but he saw at once through the merits and tendency of every cause which any ways affected the constitution in Church and State, of which he was a consummate judge, and an unalterable friend to both. Here he always exerted himself, and discharged his conscience with regard as well to his country, as to that sacred trust reposed in him; in such a manner, that he was always consistent with himself, and sure to have *God* and the *Queen* of his party.

His *Works* will be ever admired as the standard of good preaching, so long as the *English* tongue and *Protestant* Religion remain in any degree of purity and perfection. His *Readers* have it not in their power to wish for any addition to the holy entertainment that is before them, unless it were the graces of his elocution and delivery. The important subjects of which he has treated, are so justly and clearly stated, in so fine a style, so exact a method, and with such strength and energy of reason, that, whoever comes after him, must be content to have his quotations esteemed by far the best part of the performance. And so true and lively a spirit of religion runs through all his discourses, that they seem to be as much the dictates of his practice as of his understanding.

For the honour of the *British court* I can say, that since a late unhappy reign, there are few years in which he was not in high trust and favour. Whatever factions, whatever arts or corruptions may prevail, eminent examples of loyalty and piety will naturally attract the notice of a state that is not over fond of its own ruin; and even the envy raised against those virtues, must serve to distinguish them. I cannot come into

their opinion, who will not allow my Lord of York to be a very great politician, till I first see it made out, that an abhorrence of *all chicane* and artifice, a steadiness in principle, and a consistency in behaviour, are direct folly and mismanagement. It is certain he made a great party for the Church, by his unshaken constancy and exemplary integrity; and because every one who knew his principles, knew the man, therefore he was the less liable to be deceived in his friends, when both he and they, and the common cause, went together.

He had the advantageous misfortune of presiding in the Church for many years of trouble and disorder, in which time he had frequent opportunities of giving proofs of his unshaken zeal and integrity, whenever any innovations were attempted against *Religion in general*, or the *Church of England* and his own *Order* in particular. He was not satisfied with a tame bewailing of these attempts, but undauntedly placed himself in the gap, and opposed them with a true *Christian* bravery and resolution. He often saw the Church beset with enemies, both from within and without; and though not openly persecuted, yet violently opposed and discouraged, and the most inveterate enmity to her made a mark of honour, and a sure title to reward. At last he saw her deserted even by her once most zealous friends, and to whom he had many personal obligations; and yet he remained the same steady, unalterable lover of the *Church of England*, and accompanied her through all her distresses, till she was happily restored to a state of honour and safety. His conduct before the *Revolution*, shewed him to be a strenuous opposer of the idolatry and corruptions of

the *Church of Rome;* and his behaviour, both at and after the *Revolution*, made it apparent, how just a sense he had of that deliverance, when he promoted every thing which tended to the restoration and establishment of the constitution, that had before been lessened and invaded, and as bravely opposed every thing that tended to a further change and alteration in our laws and religion, which were afterwards attempted by another sort of tyranny. They who insist altogether on *His Grace's* conduct at this juncture, would do well to imitate him in all the other parts of his life; and then we should have fewer enemies to the *Church*, and less trouble and disorder in the *State*.

APPENDIX THIRD.

ADDENDA.

LETTERS OF GRANVILLE SHARP AND OTHERS,

WITH

Brief Notices & Monumental Inscriptions

OF

THE FAMILY OF SHARP,

COLLECTED BY THE EDITOR.

APPENDIX THIRD.

Extract of a Letter from Granville Sharp to Doctor John Sharp.

London, 9th April, 1763.

Dear Brother,

P. S. It may perhaps be uncertain how long my grandfather's life will be in preparing for the press, therefore we shall be very glad if you can spare the book for a short time, as there is so good an opportunity of sending it up with the other papers; we will send it down again the very first opportunity. I apprehend it will not take up above a week to read it.

I was asked several questions by a gentleman the other day concerning my grandfather, which I could not answer, upon which he seemed greatly surprised that I should know so little concerning him.

London, 7th April, 1764.

Dear Brother,

Mr. Gregory, (the Prussian), has had an answer from his brother-in-law at Embden, concerning our

proposal of presenting Dr. Jablonski's Letters, &c. to the king of Prussia. He thinks that will be very acceptable there; but is afraid, that if only a single MS. copy is presented to the King, that it may be laid out of the way, and forgot, as his Majesty is much employed at this time in travelling round his dominions: he therefore advises that a copy, with a dedication in French to the king of Prussia, should be sent to him, which he imagines he can dispose of to some advantage at Leipsig, in order to be printed; and that the money for which the copy is sold to the printer may be applied to any charitable use which you think proper; and that he would present to the king a printed copy handsomely bound.

I told Mr. Gregory that I would consult you first; but I thought myself, that a well-wrote MS. copy would be a handsomer present to the king, and that if such a one was sent, his brother might have a rough copy taken of it before presented, which he might communicate among his friends, or even print, provided that the king should give his consent to it.

If you will write a proper dedication or preamble to the king of Prussia, I will get it translated into good French, as likewise such other parts of the account as are wrote in English. I fancy that the best and cheapest way of having the copy wrote, will be to employ some understrapper of the law in the country to engross it, as my grandfather's life was wrote*.

I think that though the charge of writing should be

* From this understrapper's handy-work a copy was taken for the printer, but the man of law had made infinite havoc of Doctor Jablonski's Latin, which the Editor had to correct without access to view the original letters of Dr. J.—*Editor.*

common expense, yet that the dedication should be wrote in your own name, as being the properest representative of the Archbishop's family.

As a MS. copy must be sent, it will make very little difference in the expense to have it wrote well, that it may be presented instead of a printed copy, as being a greater compliment to the king. But, however, whatever directions you give me concerning this, I will punctually follow, for I only mention my opinion that you may have more matter to form your own upon.

I am,

Dear Brother,

Your sincerely affectionate Brother,

GRANVILLE SHARP.

Excuse haste.

London, 13th Nov. 1764.

Dear Brother,

I shall be glad if you will turn back to a former letter of mine relating to Dr. Jablonski's letters. You will there find, that we need not be at a loss for a method of presenting them to the king of Prussia. Mr. Gregory of Berlin told me, that his brother-in-law, who is a man of great repute in that country for learning, had undertaken to have it properly delivered. I think he also said, that a French translation of the letters should be annexed to each, or that they would be otherwise useless to the king of Prussia; and that it would be proper to prefix a French dedication, with some of the usual compliments on such occasions to the king of Prussia, to make it more acceptable to him. Mr.

Gregory's brother-in-law likewise offered, that if, in order to make this affair more generally known in Prussia, we should choose to have the book published, that he would take care to have it printed properly abroad, and would correct the press; also would deliver the first copy to the king, and *would dispose of the money which he imagined would arise from the sale of it, in any charity that we should approve of.* Now, as a French translation seems necessary, this is a sufficient reason against sending the whole book, which without, would be useless.

I am,

Dear Brother,

Your sincerely affectionate Brother,

GRANVILLE SHARP.

London, 16th August, 1765.

Dear Brother,

As I have received great civilities from the Master of the Temple, (Dr. Sharpe), I ventured (as I thought you would have no objection), to lend him my grandfather's "Life;" which, he told me, he read with the greatest satisfaction: he said, likewise, that the prefixing some short account of my father as the author* of it, would be a great addition to the work. Now, why may not the funeral sermon preached by Dr. Bland, (if you can prevail upon the Doctor to favour us with a copy of it), be very proper for that purpose?

* The Editor could not discover Doctor Bland's Sermon, but has collected such notices as he could find, or the present family could furnish. See the following "Preface," &c.

I thought it a good sermon when I heard it; but as your memory is much better than mine, I shall be glad to know your opinion.

As I have not received your answer to my letters about the promise which I made to Mr. Gregory of Berlin, of an abstract from my grandfather's life, I take it for granted that you have no objection; and therefore, as soon as Mr. Lodge, (who is now reading the books), has done with them, I intend to employ a person to translate all that relates to the Prussian church into good and elegant French, (as Mr. Gregory's brother-in-law advised), and send him a copy of the same, well wrote, and richly bound, to be presented to the king of Prussia.

I am,

Dear Brother,

Your sincerely affectionate Brother,

GRANVILLE SHARP.

London, 19*th Dec.* 1765.

Dear Brother,

I hope you will excuse my long silence; for indeed it has not been owing to any remissness: but as the cobler's wife is worst shod, (they say), so am I spoiled for a private correspondent, since letter-writing became my profession.

Inclosed I send you a copy of what I have drawn up by way of preface to the extract from my grandfather's life, relating to the Prussian church*. Whatever it may

* See the subjoined Preface, the title pages, in French as published by the Rev. Mr. Muysson, and in English by Granville Sharp.—*Editor.*

want in point of elegance, I hope the French translator will supply; for my friend, Mr. Chalie, has recommended to me a very good one, who is a French clergyman of the Church of England.

Dr. Sharpe approves of my preface, and has promised to assist me in drawing up a short dedication to the king of Prussia; but as, from your better acquaintance with my father's writings and other affairs, you are undoubtedly the best judge of what may be superfluous or wanting in the said preface, I beg you will acquaint me with whatever corrections you may think necessary.

Mr. Chalie assures me that I may depend upon the honour of the French translator, as he is a man of worth and trust, that he will not make any extracts from the book for his own private use.

Pray give my love to my sister, brother Tom, and to little Jemima; I am heartily glad to hear she thrives so well.

I am,

Dear Brother,

Your sincerely affectionate Brother,

GRANVILLE SHARPE

"Relation Des Mesures qui furent prises dans les années 1711, 1712, et 1713, pour introduire La Liturgie Anglicane dans le Roiaume de Prusse, et dans l'Electoral de Hanover.

Eclaircie Par

Des Lettres et autres Pièces Originales

Relatives à ce Projet.

Le tout extrait

D'un Manuscript qui n'a pas encore été rendu public,
contenant des Mémoires de la vie du
Docteur Jean Sharp
Archevêque d'York
Traduit de l'Anglois par J. T. Muysson
Ministre de la Chapelle Françoise du Palais
de St. James, et de l'Eglise Françoise
de la Savoie à Londres.

A LONDRES:
Imprimé par W. Richardson et S. Clark dans Fleet-st.
M.DCC.LXVII.

Title to the Book.

An Account of what Steps were taken towards an Introduction of the English Liturgy into the Kingdom of Prussia and Electorate of Hanover, in the Year 1711, 1712, and 1713, illustrated with Authentic Copies of several Original Letters and Papers relating to that laudable Design.

The whole extracted from a Manuscript (never yet published) of the Life of Dr. John Sharp, Archbishop of York.

Preface to the Reader, (by Granville Sharp.)
Translated into French by the Rev. Mr. Muysson.

As the following account of the several steps taken towards an introduction of the English liturgy into the kingdom of Prussia, &c., is copied from the manuscript of the Life of Dr. John Sharp, Archbishop of York, it

will be necessary first of all to acquaint the reader with some particulars concerning the Author of the said MS., as well as concerning that work itself; because on these the authority of this account chiefly depends.

The manuscript above mentioned was compiled by Dr. Thomas Sharp, late Archdeacon of Northumberland and Prebendary of Durham, a person not less remarkable for integrity, piety, and a conscientious discharge of his duty, than his father, the Archbishop, whose life he wrote.

The candour, judgment, and learning of this author are sufficiently shewn, in such of his works as are already printed; and particularly in the Hebrew controversy, wherein he so happily succeeded against the followers of Mr. Hutchinson.

If he was remarkable for his great sagacity and discernment as a critic, he was not less so for his polite, mild, and ingenuous behaviour to all those with whom he differed in opinion; of both which excellent qualities the polemaical writings above mentioned contain sufficient proofs.

The contents of the following pages being entirely ecclesiastical, it may not be improper to observe further concerning the author, that he had a thorough knowledge of ecclesiastical affairs, and that he has left to posterity a lasting monument of the same, in his discourses on the rubrics and canons of the Church of England, so far as they relate to the parochial clergy.

With respect to the present work the author informs us in his original preface, that all matters of fact which are reported therein, are either taken from *the Archbishop's own diary*, or from other evidences of equal authority with it.

It now remains to inform the reader that the grandchildren of Archbishop Sharp (for the instruction of whom the above-mentioned work was compiled, and in whose possession only it now is) have caused this extract to be made from the said work, and translated into the French tongue; not for any private purpose whatever, but merely with a friendly design of communicating to those whom it more particularly concerns, some matters relating to the Prussian church, which they imagine may not now be known in Prussia; because they were brought to light chiefly by means of letters and other original papers preserved in Archbishop Sharp's family; there having been a private correspondence carried on between the Archbishop, and that truly pious and learned man Dr. Jablonski concerning the business herein related.

The author of the above-mentioned manuscript observes in the original preface, that his first design in undertaking the said work was, "that it might prove an instructive lesson to the Archbishop's grandchildren; who it was natural to think, would receive a stronger and more effectual impression of an imitable pattern of piety, when the ideas of it were conveyed in perpetual association with those of the person and character of so near a relation."

In like manner the descendants of the Archbishop are willing to flatter themselves that the same kind of reasoning may serve as their apology for offering the perusal of this extract to the Prussian reader, they having the greatest reason to suppose the relation in respect to country, and the esteem and veneration justly due to the two great encouragers of this noble design, (the one an illustrious Prince, the other Dr. Jablonski

an eminent minister, and approved member of the Prussian church) and that the zeal for God's honour, with the love of decency and uniformity so conspicuous in the former, and the candour, meekness and sincerity of the latter, so becoming a true servant of Jesus Christ, together with the *clear and unanswerable arguments in favour of episcopacy and established liturgies*, set forth in the course of this work cannot fail of making a deep impression on the minds of all good Prussians.

This extract commences with some transactions of Archbishop Sharp which do not at all relate to Prussia, and therefore may require some kind of apology for their insertion here as well as the panegyric on the Archbishop's character, with which the whole is concluded, wherefore it will be necessary to acquaint the reader that the former were inserted for the sake of shewing the Archbishop's brotherly disposition towards foreign Protestants; because a different and *misconceived opinion of them in another English prelate of his own time, was unfortunately the means* of putting a stop to the king of Prussia's laudable design of introducing the English liturgy when it was first proposed; and the latter was thought proper to be added, because it contains a lively character of a truly worthy Protestant divine which must needs be very acceptable to all good Christians, whether in Prussia or elsewhere.

Some few pieces contained in the following pages (viz. Baron Printz's two Letters, and No. 2, 11 and 12 in the Appendix) were originally written in high Dutch, and were translated into English before they were presented to the Archbishop; therefore if this French translation should chance to be compared with the high Dutch copies (if any such are to be found) it is hoped

that the candid reader will excuse the translator, if it should happen, that his versions appear to have lost much of their original spirit and energy; because as they are only *translations of translations*, any deviations from the justness of the author's expressions are more easily to be accounted for, than they were to be avoided.

¶ *Note*—The Archbishops Tillotson and Tenison were Archbishop Sharp's cotemporary metropolitan Bishops. The former, it is well known, wished that "we were *well* rid (not at any rate) of the Athanasian creed" in our liturgy; of course before foreign Protestants should adopt the use of it: and the latter might be influenced by a suspicion, not only of the orthodox soundness of German Protestants, but that Queen Ann's *bounty* would be expected to precede their reception of the Services of the Church of England. Yet the first King of Prussia seems to have been sincere in his desire for its introduction. As to the "great King," if he valued any thing but military glory, and the French language, and philosophy, (until he found the latter subverting his throne), it was an English loan, not an English liturgy. His present Majesty of Prussia, far wiser, knows that "righteousness exalteth a kingdom," and has spared Notre Dame, and worshipped in Westminster Abbey. —*Editor.*

London, Dec. 12, 1766.

Dear Sir,

So much time has elapsed since I first proposed to send you an extract from the manuscript of my

grandfather's life, (relating to the intended introduction of the English liturgy into Prussia) that I am afraid you will suspect me either of having been very negligent, or of having forgot my promise.

I lost no time in acquainting all my brothers with my intention, their consent being necessary; but as some of them were in doubt whether the whole of the manuscript should not be made public (which would have made this extract unnecessary) and all of them having a great deal of other business which necessarily engrossed their whole attention, much time was lost before I could be informed of their determination. This, as well as the translating the extract into French and a variety of other incidents, have unavoidably prolonged the time more than I could possibly have suspected. However, I have the satisfaction of informing you that the extract is now in the press, in order to have a few copies printed off; as I am advised to send a *printed* rather than a MS. copy, lest the bulky appearance of the latter should be any hindrance to its being read. You told me when I last had the pleasure of seeing you, that your brother-in-law would undertake to present this book to his majesty the King of Prussia; therefore please to make my best respects to that gentleman, and acquaint him, that I shall be extremely obliged to him for his advice in this affair, and beg that he will inform me, whether he thinks a copy ought to be presented to the king *only*, in order to appear as a greater compliment; or (lest his majesty should not have leisure) or not be disposed to read it) whether copies should not also be presented to some others of the royal family, or to some particular persons of the nobility and principal clergy; and if the latter, that he will please to ac-

quaint me, what number of books he thinks will be necessary.

I must beg that you will make your brother-in-law thoroughly to understand, that we have no personal or interested views whatever in offering these presents; but that we are induced thereto by the desire of making known, to those whom it more particularly concerns, a part of history relating to the Prussian church, which does honour *to the memory of Frederick the First, king of Prussia*, and is capable (as we think) of affording both *instruction* and *entertainment* not only to the Prussians in particular, but to *all foreign Protestants in general.* And, further, that we think this publication is in justice due to the character of that *great and learned divine* Dr. Jablonski, for the reason which he himself gives in one of his letters to Archbishop Sharp, viz. "ut etiam si forte res minus feliciter cederet, prostaret tamen apud vos Testis Veritatis qui nostram de Hierarchiâ Ecclesiasticâ sententiam *posteritati testaretur.*"

I must likewise observe that the worthy and learned gentleman (the Rev. Mr. Muysson minister of the royal French chapel at St. James's and of the French church at the Savoy) who translated this extract into French; is no less disinterested than ourselves, though we have mentioned him by name as the translator in the title page of the work: for this he permitted us to do, at our particular request, as we are of opinion that the name of one of the oldest, and most eminent French Protestant ministers now in England will not only be a considerable addition to the authority of the book, but likewise be a means of recommending it to the more favourable perusal of all foreign Protestants, in case

your brother-in-law should think proper to have it reprinted in Prussia as he once proposed.

You will much oblige me by communicating your brother's sentiments on this affair, as soon as you receive his answer, that as little more time may be lost as possible.

I am, with great esteem,
Dear Sir,
Your most obedient,
humble Servant,
GRANVILLE SHARP.

P. S.—Please to direct to me at the Office of Ordnance in the Tower.

——— *Gregory, Esq.*

Dear Sir,

Having been absent for some time, I was not able to answer your very agreeable letter of the 12th Dec. any sooner, as I could not take any advice about the affair in question.

It was a misunderstanding that I ever told you of my brother-in-law being able to speak about the manuscript in question to the king of Prussia, or to present it to him, as it is very difficult for other people, than those that are about him to speak to his majesty of particular affairs. I consulted since my return, which was but a few days ago, some friends of my acquaintance, whether it would be better to present a copy of the Latin manuscript, or of the printed French translation, to his majesty, who advised me to write to you to send

some of the French printed exemplars, as the *king prefers the French language to any other*, by which means his majesty might be induced to read it the sooner. As I know the Marquis D'Argens who is a great favourite to his master, I'll desire him to present it to the king, which I don't doubt will succeed to your expectation, at the same time I'll not fail to mention your *disinterestedness in this affair*, of which I am evidently assured. It would not be amiss to make a present of a few exemplars to the principal clergy, and to some relations of the deceased Dr. Jablonski, if you will please to send me six or eight of them, I'll take with the greatest pleasure upon me to distribute them to the properest persons, and as I shall remain in Berlin, I will be able to answer you the sooner, and acquaint you of the success.

I beg of you to present my humble respects to all your worthy family, and to be assured that I am with the greatest esteem,

Dear Sir,

Your very humble,

and most obedient Servant,

CHRISTIAN FRED. GREGORY.

Berlin, June 6, 1767.

Dated about the middle of August, 1767.

Dear Sir,

Your obliging letter of the gave me great pleasure, since I received it I have hastened in the completing of the work as much as I possibly could, though many unforeseen incidents have prolonged the time much beyond my expectations. In your letter you have required only six or eight copies, but lest these should not be sufficient I have ventured to send you double that number, and if any more should still be wanting I hope you will not scruple to acquaint me.

I have sent two copies in richer binding than the rest, the one for the Prussian king and the other for the Marquis D'Argens, which I beg you will please to present with the humble respects of this family to that nobleman, as you think he will honour the work so far as to present the first copy to his Prussian majesty. Four other copies I have sent in red binding which I must beg your acceptance of for yourself and friends; and the remaining eight copies are to be disposed of in such manner as you shall think proper, two of the copies are sent unbound lest any particular kind of binding should be thought more proper for his Prussian majesty than what I have sent; and if this should be the case I hope you will get them bound and inform me of the expence that I may pay it into Mr. Meyer's hands to be remitted to you.

The books are packed in a small box, and sent to Mr. Meyers who is so obliging as to undertake the forwarding of them to you, with a proper direction to the care of his correspondent at Hamburgh. They are to be

sent on board the Sarah Elizabeth, Captain Jacob Maslen Schlabohm who sails for Hamburgh in a few days.

As I don't think it proper to give away any of these books to my relations and friends here until I can hear that a copy is presented to his Prussian majesty, for whom it was originally intended, I shall be much obliged if you will give me as early advice of the delivery of it as you conveniently can.

I am, with great esteem,
Dear Sir,
Your most obedient,
and much obliged
humble Servant,
GRANVILLE SHARP.

—— *Gregory, Esq.*

London, 13th Oct. 1767.

Dear Brother,

The Archbishop* is very well aware that the compliment ought first to be paid to the king of Prussia, but he knows that the books were sent a good while ago, (viz. some time about the middle of August), and that they must have been received in Prussia before this time; therefore his Grace was less scrupulous about giving a few copies (with proper cautions), to some particular persons, without wait-

* Thomas Secker, who was succeeded in the following year, 1768, by Dr. Fred. Cornwallis.—*Editor.*

ing for an account of the books being received in Prussia. I

One great person in particular my brothers were of opinion should be presented with a copy, before the affair is more generally known; I mean, his Majesty. Brother William mentioned this to the Archbishop last week, who approved much of the proposal, and undertook to present one himself; so I sent him a copy elegantly bound in red morocco, for that purpose, and twelve other copies bound in calf, to dispose of hereafter at his own discretion.

My reason for sending so many was expressed in a previous letter to his Grace, a copy of which I here send you.

"3d Sept. 1767.

"My Lord,

I have sent herewith two copies of the extracts from my grandfather's Memoirs, and in a few days (in which time I expect more from the binder's), your Grace may command as many more as you think proper; being the best judge how to dispose of them to the most advantage for the Protestant cause abroad, *for which alone they were intended.* However, lest an account of this affair should by any means reach Berlin before the books already sent are delivered, it may perhaps be a proper compliment to my friend at that place, as well as to the nobleman who has undertaken to present a copy to the King of Prussia, that no other copies be sent out of England, until we can be sure

that the former are delivered; and I will certainly send your Grace an account of this as soon as I receive advice of it."

I am,

Dear Brother,

Your sincerely affectionate Brother,

GRANVILLE SHARP.

Monsieur,

Sa Majesté a reçu le livre que vous lui aviez addressé par le canal de Mr. Gregori. Elle m'a ordonné de vous faire beaucoup de remercimens de votre attention et de vous en marquer la reconnoissance, je suis flatté d'avoir cette occasion de vous assurer de l'Estime parfaite avec la qu'elle j'ai l'honneur d'être,

Monsieur,

Votre très humble

et très obeissant Serviteur,

DE CATT.

à Berlin, ce 10e. 8bre. 1767.

Mr. Granville Sharp.

Berlin, the 13th of Oct. 1767.

Dear Sir,

According to your kind favour of the 4th of August, I received the copies of your grandfather's life, (though but for a few days), and took the opportunity of the king's being here, for to present it to him by Mr. de Katt, his feader and favourite, the Marquis of D'Argens being sick at Potsdam. By the inclosed letter,

wrote by the order of his Majesty, you will find that he received it very graciously. This letter would have been signed by himself, if you had wrote to him, of which custom I was not apprised of myself before, till Mr. de Catt had told me of it, or else I should not have failed of acquainting you with it. One copy was likewise given to the Crown Prince; the others were distributed to the first clergymen, and to some of the chief relations of the late Jablonski. I am very much obliged to you for the four copies you have been pleased to send to me; but, desirous of promoting the work, I have disposed of them likewise, and so would beg the favour of you to send me two or three more, that I may at least keep one in my library. I am very glad that this circumstance gives me an opportunity of recommending myself to your kind friendship, and to that of your worthy family, wishing I may have an occasion of being further serviceable to you in this country, to maintain an acquaintance which I value so much. If ever I would be so happy to see you again in Old England, I should be overjoyed, for I love your country dearly.

I am, with the highest sense of esteem and consideration,

Dear Sir,

Your most obedient

Humble Servant,

CHRIST. FRED. GREGORY.

Berlin, 19th Oct. 1767.

Dear Sir,

Some time after the books were sent for Prussia, it happened that one of the old proof sheets of the title page was wrapped as waste paper round a little parcel which was sent by my printer to the Rev. Mr. Woyd, a Polish clergyman, who has been in England for some time past, to solicit (I believe) some pecuniary relief for the distressed "Dissident" in Poland. This gentleman was very anxious to see the work, and especially as the title page mentioned Dr. Jablonski, who was a *Polish* Bishop, and much esteemed*.

He immediately went to the Archbishop of Canterbury for further information, but was told by his Grace that the work was entirely unknown to him. However, the Archbishop had as much curiosity as Mr. Woyd, and desired him to make all the enquiries he could concerning it, and to endeavour to procure him a copy. Mr. Woyd then applied to Mr. Muysson, who immediately sent me notice of what had past: wherefore, I thought myself obliged to wait on the Archbishop the next day, to acquaint him with the nature of the work, and the reasons which induced our family to print it; and further, that we had no other views in doing so, than an earnest desire of *serving the Protestant cause abroad;* and his Grace was certainly the best judge how to dispose of the books so as to answer that purpose in the most effectual manner. I requested him to command

* The author of "Thorn Affligée," &c. translated from the German of M. Jablonski into French, by M. C. L. De Beausobre, Amsterdam, chez Pierre Humbert, MDCCXXVI.—*Editor.*

as many copies as he should think proper. He has given one copy to Mr. Woyd, and another to the Rev. Mr. Maclaine, at the Hague, (on account of some work on Ecclesiastical History*, which he is at present employed in); but these, I make no doubt, with proper cautions not to let them go out of their hands till an account is received that the first copy is presented to the king of Prussia. Another copy he has undertaken to present himself to his Majesty, (the king of England); for we thought that this ought no longer to be delayed, lest, by waiting for your answer, the work should, in the mean while, by some such sad accident as is above mentioned, become more generally known, and then it would be too late to pay the compliment. The same reason has induced me to forward another copy by means of a friend, to a relation of his in a very considerable post under the Prince of Orange, in order to be presented by him to his Royal Highness. Besides these I shall give no others till I am favoured with your answer. I am informed that a son of Dr. Ursinus, (mentioned in the book), is now a Professor at the University of Francfort, upon the Oder; therefore, I shall be much obliged to you if you will forward one of the books to him when you have an opportunity: I have more copies at your service, if you should want them. I am, with great esteem,

Dear Sir,

Your much obliged

Humble Servant,

G. S.

* The translator of Mosheim's Ecclesiastical History. 2nd. Edit. 1758.

London, 18*th Dec.* 1767.

Dear Sir,

I am quite ashamed that I should have been so long in returning an answer to your very kind and obliging letter of the 13th October. But I have been so closely engaged, partly with my ordnance business, and partly with a law-suit commenced against me and my brother James*, (for causing a poor negro slave to be set at liberty from a tyrannical master, by the civil magistrate), that I have not really had it in my power till now, to return you the sincere thanks of all our family, for your friendly offices and politeness.

I am honoured with his Prussian Majesty's acknowledgments of the receipt of the book, by Mr. de Catt's polite letter inclosed in your's. About a fortnight ago Mr. Myer was so obliging as to forward a small box directed for you to the care of Messrs. John Daniel Baur and Son, at Hamburgh, on board the Williams, Captain John Charlton.

It contains ten copies of the extract, one copy on fine paper for your own library, and the rest for your friends, and I should have sent more on fine paper had they not all been disposed of.

I have sent by the same opportunity, *a sermon by my father on the Sacrament*, and two little treatises of my own which I printed this year, one of them on the pronunciation of the English tongue, which I flatter

* James Sharp, wholesale Ironmonger, the father of Catherine, now Mrs. Andrew Sharp, the present owners of the MS. Life. The negro slave was Jonathan Strong. See Memoirs of Granville Sharp by Prince Hoare, 1820.

myself will render it more easy to foreigners; and the other, a short introduction to vocal music.

I hope by this time you have received them all safe.

If I can serve you in any business at London you may command me.

I am, with great esteem,

Your much obliged

humble Servant,

GRANVILLE SHARP.

Mr. Christ. Fred. Gregory.

London, March 26, 1768.

Dear Sir,

I received your kind letter of the 12th December, 1767, and would have returned an answer much sooner, had I not been greatly hurried in business all this winter; indeed as I had wrote to you since that date (viz. on the 18th December, 1767, which I hope you have received) I apprehended that an immediate answer was not so necessary as it would otherwise have been. Mr. Muysson informs me that the son of Dr. Ursinus, mentioned in your last, goes now by another name, viz. *De Bar*, and has since been created a baron, or some such title of distinction. My brothers and myself have the greatest satisfaction in your information that the extract is so much approved of in Prussia. We should be glad to make any addition to it, that might make it more generally useful, but as it has been presented to his Prussian majesty in its *present form*, we think that an additional translation would come better

from any other quarter than from our family, lest we should seem to interfere too much in a point which does not immediately concern us.

Be pleased to acquaint the noble clergyman (who hinted to you the translating of Dr. Jablonski's letters) with our sentiments on this head. But assure him at the same time, that we have no objection at all to *his* causing such an additional translation to be made if he thinks it proper; or if the learned Prussian clergy in general are of opinion, that the work deserves to be more known in their own country, we cannot possibly have any objection to its being reprinted in Prussia with such additions and comments as they may think necessary to render it more generally useful*.

My brother William has lately printed an account of his method of treating fractured legs, which has been greatly approved both here in England and in France. He hath practised this method many years himself with the greatest success, and therefore thought himself obliged to make it public, as well for the sake of those, who may have the misfortune to want assistance in that way, as on account of some pretenders who have lately claimed the merit of the invention without thoroughly understanding the method. My brother being thoroughly persuaded of your humane disposition, and that you will take pleasure in doing any thing which may contribute to the relief of the distressed, has de-

* It is much to be desired, for the sake of truth and fairness that some candid and well-informed Prussian would account for the failure of the scheme. Mennwhite to Granville Sharp is due the honour of having introduced the English episcopacy into a larger field for its growth—into the states of North America.—*Editor.*

sired me to send you half a dozen of those books, and a complete set of the splints *; that you may present them to one of the public hospitals, or put them into the hands of any gentleman professing surgery, whom you shall think most capable of trying the experiment with success. He has sent splints of three different sizes, both for right and left legs, that there may be no difficulty in fitting the patient's leg. These I have packed in a box, and desired Mr. Meyer to forward the same to you.

I am, with great esteem,
Dear Sir,
Your much obliged,
Humble Servant,
GRANVILLE SHARP.

P. S. Since I wrote the above, my brothers and myself have been honoured with a very polite and obliging message from Dr. Jablonski, who, I believe, is grandson to that worthy gentleman who corresponded with my grandfather. He commissioned the Rev. Mr. Woyd (a Polish clergyman) to acquaint us, *that he has several pieces and original letters relating to the subject* of the extract from Archbishop Sharp's Life, which are not included in that work, and which he most generously offered us the use of. But we desired Mr. Woyd to return an answer to the same purpose as that which

* Every member of this good family will be found walking in the steps of their Divine Master, going about doing good to the bodies or souls of men, men of every colour and of every clime. The Rev. Thomas Sharp, contributed with his brother the Archdeacon to restore Bamborough Castle, of which work see the extracts from Nichols's Literary Anecdotes.

I have given above to your proposal of printing an additional translation; for though we shall think ourselves greatly obliged to that gentleman for copies of those papers for our own satisfaction, and to *enrich the MS. work of Archbishop Sharp's Life*; yet we think it will not become us to make any addition, *as from ourselves*, to the work already presented to the king of Prussia. Nevertheless we should be extremely glad to hear that Dr. Jablonski could be prevailed upon to publish a new edition of it himself, with whatever comments and alterations he may think right; especially as he seems to be the properest person to do so, as well with respect to his family and country, as on account of his being furnished with such ample materials for that purpose.

London, Jan. 22, 1768.

Dear Brother,

I delivered a copy of the extract at the bishop * of Durham's myself, but his lordship was not at home. I have done the same at Northumberland house.

I have had another letter from Mr. Gregory to acquaint me, that the extract is greatly approved of at Berlin among the Prussian clergy. The same accounts from Holland where the clergy eagerly hand them from one to another.

The Prince of Orange ordered his chaplain to return thanks to this family for his copy, which the chaplain did through Mr. Muysson.

Copies have likewise been sent (by desire of Mr.

* Richard Trevor, D.D.

Muysson's friends in Holland) to the Dukes of Wolfenbuttle and Brunswick.

I am,

Dear Brother,

Your sincerely affectionate Brother,

GRANVILLE SHARP.

I long to see you, having more to say, than I have time to write.

London, Jan. 24, 1768.

Dear Brother,

Mr. Woyd, a Polish clergyman called on me yesterday; he is very desirous to have the MS. of my grandfather's Life in order to make a short abstracted account to send to some gentlemen at Berlin, who have undertaken to give an account of the most eminent English prelates, and their writings, for the advancement of learning; as the English commentators are of great repute abroad at present. I would give no answer 'til I had your consent. I apprehended that the intended abstract will be very short, and not such a one as would be likely to lessen the value of the MS. because the work it is intended to be applied to, is of so general a nature that there cannot be room for very circumstantial relations. But if there be any objection to the lending of the MS. I believe we must endeavour to prevail on brother Tom to make an abstract, because it is of some consequence to religion and learning that the archbishop should be properly represented abroad.*

Nobody, however, can be more capable than Mr.

Woyd of making a proper abstract, for he is indefatigable, learned, and sensible; is a good character himself; and is well known in the learned world.

I am, (with love to brother Tom, my sisters, and niece Jemima,)

Dear Brother,

Your sincerely affectionate Brother,

GRANVILLE SHARP.

Rev. Dr. Sharp.

London, April 4, 1768.

Rev. Sir,

I am desired by my brothers to return the sincere thanks of this family for your very polite and obliging message delivered by the Rev. Mr. Woyd, who, in your name, offered us the use of some original letters and papers relative to the subject of a correspondence carried on between your grandfather and ours, and which are not included in the account of that affair lately printed by us.

We shall be extremely glad to have copies of these several papers for our own satisfaction, and to enrich the MS. copy of Archbishop Sharp's Life; but not for any other reasons; for we have no view of making any addition to our printed account lately sent to Prussia, because as that has been already presented to the king of Prussia in its *present form*, we think it cannot well become us to make any alteration or addition, lest we should be thought to interfere too much in an affair, which does not immediately concern us.

I am informed by a friend in Berlin, that a *noble clergyman* there has given his opinion, that "if Dr.

Jablonski's letters were translated into French it would enhance the merit of the work to a great degree, as there are many people that don't understand the Latin." To this we returned an answer much to the same effect as what I have mentioned above; and that we do not think ourselves at liberty to make any addition to it whatsoever; but have no objection to the desired translation if added by any other persons independent of us. I also acquainted him that if the learned Prussian clergy are in general of opinion that the work deserves to be more known in their own country, we cannot possibly have any objection even to its being reprinted and published, with such additions, alterations, and comments as they may think necessary to render it more generally useful.

I informed my friend at Berlin likewise of the very kind offer with which you have favoured us; and took the liberty to hint at the same time that if a new edition of that work should really be thought necessary or proper to be made in Prussia, it were much to be wished that you yourself might be prevailed upon to undertake it, being certainly the properest person to do so, as well with respect to your country and *family* *, as on account of your being furnished with such ample materials for that purpose.

I am, with the greatest respect and esteem,

Rev. Sir,

Your most obedient,

and much obliged

humble Servant,

GRANVILLE SHARP.

* This letter is indorsed "to Dr. Jablonski" in the handwriting of Granville Sharp, but has no other external or internal direction thereon.

P. S. My brothers desire your acceptance of a set of my father's work, to which I have taken the liberty to add three little pieces of my own. The whole will be sent to Mr. Woyd in order to be forwarded to you.

London, 7th Jan. 1769.

Dear Brother,

Many thanks for your speedy answer concerning Mr. Woyd's request. The reasons you give *for not lending him* the MS. are very just, and indeed I apprehend that a copy of the "sheet of paper of anecdotes and material occurrences," which you mention, together with a reference to the Biographia Britannica will be quite sufficient for Mr. Woyd's purpose; therefore I shall be much obliged to you if you will transmit a copy of the said paper as soon as you conveniently can. I will mention to my brothers what you say about printing the MS. life; but I apprehend it would by no means answer Mr. Woyd's purpose, to wait so long for his abstract as the time of printing such a book must necessarily take up.

I am, (with affectionate love to my Sisters, Brother Tom, and Jemima),

Dear Brother,

Your sincerely affectionate Brother,

GRANVILLE SHARP.

London, 2d March, 1769.

Dear Brother,

Dr. Jablonski's MSS. at Oxford, if they are not the same as those in the Extrait, are certainly very valuable; but we cannot make any use of them by way of addition to that publication. I believe I acquainted you in some former letter, that the present Dr. Jablonski, grandson to Dr. Daniel Ernest Jablonski, has all the papers of his father and grandfather, some of which he offered us the use of.

I wrote him word, that it would not be right for us to make any additions to the Extrait concerning the Prussian church, as that book has been already presented to the King of Prussia; and also, that any addition or alteration, in a second edition, will certainly come best from himself, as a second edition seems to be desired in Prussia.

I am,
Dear Brother,
(With love to my Sisters and Niece,)
Your sincerely affectionate Brother,
GRANVILLE SHARP.

Extrait de la Lettre de Mr. Jablonski.

Landsberg le ——— de Fevrier.

Parmi les Papiers de mon Grand-pere je trouve beaucoup de choses qui regardent l'introduction, ou, plutot, l'histoire de l'introduction de la liturgie et de

l'hierarchie Anglicane dans les etats de la Prusse : et par lesquelles la *relation des Mesures* pourroit être confirmée ou completeé et, s'il est permis de le dire, en quelques endroits, corrigée.

Selon ces papiers, ce projet d'introduire la liturgie et la hierarchie Anglicane dans notre Pais et dans celui d'Hanover, commenca 1698, et son but etoit de preparer, par la, les affaires pour unir les Protestans *in doctrina ut in cultu*. Il etoit occasionné, par une conference entre Molanus, Abbè de Lockum, M. de Leibnitz et le D.D. E. Jablonski, 1698, et par le rapport que le dernier en fit à sa cour ; depuis ce tems-la, on a eu une correspondence touchant ce projet avec les theologiens les plus celebres de l'Eglise Lutherienne, dont plusiers l'ont approuvè. Parmi les Anglois on a conferè avec Mr. Hales, qui se trouva à Berlin 1704 et après cela avec le Dr. Josias Woodward à Londres. Il me semble que j'ai toute cette correspondence entiere qui est fort interessante. Elle contient aussi la Lettre de l'Eveque Ursinus qu'il ecrivit en envoyant la Liturgie Anglicane traduite en Allemand à l' Archeveque de Cantorbery et la Lettre de ce Prelât à Milord Raby, dans laquelle il dit à ce Ministre que M. de Spanheim l'avoit prié de presenter à la Reine la Liturgie Anglicane traduite en Allemand, avec une Lettre à sa Majesté, et que la Reine avoit respondu : " that the letter was a letter of compliment for which she thanked him, as she did likewise for his book, and that she was very glad he did so much approve of the service of the Church of Enggland. If he (l'Eveque Ursinus, ainsi se finit la Lettre de l'Archeveque) is at Berlin, your lordship may be pleased to acquaint him with this, for I write not as yet to him, having not received any letter from him." Cette

Lettre de l'Archeveque est du 17 Oct. 1704 au lieu que la Lettre d'Ursinus à l'Archeveque n'est que du 2nd Dec. et elle paroit etre occasionnè par celle de l'Archeveque. Je ne trouve point si l'Archeveque y a respondu. De mes Papiers on ne peut pas non plus se persuader si la Raison pourquoi il n'y avoit point de Reponse etoit celle qu' on a alleguée pag. 12 ou si, pour cette raison, le Projêt à notre cour ait été retenû.

L'Affaire de Helmstadt n'arriva que quatre ans après. On en etoit etonnè en Angleterre, surtout l'Archeveque. Mon Grand-pere recût plusiers Papiers touchant cette affaire, et en ecrivit beaucoup. J'en ai une collection, mais l'affaire de la Liturgie n'y est point touchée.

du 18 *de Fevrier.*

J'ai enfin trouvè les Paquets où il y a plusiers Lettres de l'Archeveque de York, le Dr. Sharp, de l'Eveque de Bristol D. J. Robinson, du Dr. Ayerest, Smalridge, My Lord Raby, M. de Bonnet, Mr. Hales, &c. &c. Peut etre que je trouverai aussi quelque chose dans les Lettres de l'Archeveque de Cantorbery (Wake) de Turretin, Osterwald, Zimmerman, Werenfels, Pictet.

Berlin, 13th Aug. 1707*.

'Tis a piece of news from Coningsbergh, the capital of Prussia, and printed here by the king's order, the substance whereof is as follows.

* This seems to have been an extract by Archbishop Sharp from some newspaper of the year 1707. The editor inserts it here, as he found it among the Prussian papers of G. S. A closer union of the German Protestant Churches has lately been effected under the royal sanction and auspices. A holy alliance of all Protestant National Churches is a desideratum and will be urgently demanded hereafter.

They write from Koningberk, that the Calvinic and Lutheran preachers of the King's Hospital Church had *united themselves* in the celebration of the communion, after the following manner. On the 3d of July, the Lutheran minister preaching in the morning, gave notice, that on Sunday next there would be a communion for the Reformed; that is, the Calvinists: accordingly, on the 10th of July, after the reformed minister's sermon, the usual formulary for the Calvinists' communion was read. After the prayer, the Lutheran minister came to the table, the communicants reached the bread from the reformed minister, without communicating himselfe. Both ministers, in delivering the communion, used the words of the reformed churches, viz.

"The bread which we break is the communion of the body of Christ, which was broken on the crosse, for the remission of your sins. The cup is the blessing, by which we blesse, is the communion of the blood of Christ, which was shed on the crosse, for the forgivenesse of your sins."

The reformed preacher had, after his sermon, before the Lutheran people went out of the church, given, in like manner, notice, that on the Sunday following there would be a communion likewise for the Lutherans.

Accordingly, after the Lutheran minister had ended his sermon on the 17th, he went to the table without reading the usual formulary, or exhortation, of the Lutherans, (which I presume, therefore, contains something against the Reformed, and was therefore left out.)

The communicants now reached the wafer from the Lutheran, and the cup from the Reformed, after the Lutheran minister reached both from the hands of the Reformed.

In the delivery were both these words of the Lutheran form used—

"Take, eat, that is the body of Jesus Christ, which was given for you; let him strengthen you, and hold you by his grace in the true faith, to everlasting life. Amen.

"Take, drink, that is the blood of Jesus Christ, which was shed for you. Let him strengthen, &c."

I suppose the first attempt was made in Prussia, being no part of the Empire, where the king's power is absolute and independent, it being ridiculously pretended by some, that whereas only three religions are allowed in the empire, Roman, Lutheran, Calvinist, the uniting the latter would make a fourth.

Nichols's Anecdotes—Archbishop Sharp.

1701.

"Fifteen Sermons, preached on several occasions, the last of which* was never before printed, by the most Reverend Father in God, John (Sharp†), Lord Archbishop of York, Primate of England, and Metropolitan," 8vo.

† Mackay, about this period, 1702, says, "He is one of the greatest ornaments of the Church of England, of great piety and learning; a black man, and fifty-five years old." The Archbishop had unpardonably offended Swift, by representing him as a person that was not a Christian; by which, it is supposed, he lost a bishopric, intended for him by Queen Anne. To this Swift thus alludes, in the Poem called, "The Author upon Himself, 1713:"

* Preached before the King at St James's, March 13th, 1697-8.

" York is from Lambeth sent, to shew the Queen
A dangerous treatise writ against the spleen;
Which, by the style, the matter, and the drift,
'Tis thought could be the work of none but Swift.
Poor York! the harmless tool of others' hate;
He sues for pardon, and repents too late *."

Dr. Willis adds, " To the account given of this eminent Prelate in his epitaph, drawn up by Bishop Smalridge, whose knowledge of him, and integrity, will, as M. Le Neve observes, render every particular in it to be depended on, I shall only add, that he was a most excellent governor, brought the prebendaries in his Cathedral of York, and Colleges of Southwell and Ripon, to strict residence; and, that they might be the better disposed thereto, he made it his unalterable practice always to elect them out of such as lived in his diocese, and had recommended themselves by doing their duties in their respective parochial cures; by which means, no Cathedral in England was better attended by clergy, or the service more regularly performed, than at York; or the ministers of small livings, in any diocese, more encouraged to attend their charge, because this good Bishop would reward their diligence by such compensations, more especially those in York city, on whose conduct the world had a more especial eye. Hoping his example would influence his successors to take the like course, which certainly if other bishops had in like manner practised, the dignities of Cathedrals would have been kept up as in the primitive times, and we should not have seen several of them

* Compare this with page 277—which indicates that the Archbishop's objection was rather to the politics than the religion of Swift.—*Editor.*

so scandalously neglected, nor have reason to complain, as we justly may, in relation to one of them, viz. Landaff; where, as there has scarce been, in these thirty years last past, one clergyman in the diocese preferred to a prebend therein, we may less wonder at the laying aside the organ and choir service, and the suffering the bells, which have been broke in less than that period, to remain cracked, and the breaches made by some late storms, in the towers and other parts of the church, to continue unrepaired, (let it be remembered that this was written in 1727); whereas, on a like accident to Southwell Collegiate Church, a place of less note than Llandaff, it being only a village, this good Archbishop immediately set himself to work to repair that church, and not only generously gave his own, but obtained several large charities to it; and, by his example and zeal, soon made up the breaches." He was an able antiquary, and excelled in the *belles lettres*. He gave to the library of the Dean and Chapter at York, the valuble collections towards a parochial history which had been formed by James Torr; and had himself begun a most useful work of collecting the endowments and benefactions to the churches and chapels in his diocese. His remarks on English, Scotch, and Irish money were in Thoresby's Museum, and another copy is in the Harleian library. They were published by Mr. Ives in his "Select Papers, 1773," No. I. 4to. His "Observations on the Coinage of England, in a letter to Mr. Thoresby, 1693-4," form the xxxvth number of the "Bibliotheca Topographica Britannica."

Doctor Thomas Sharp.—From Nichols's Literary Anecdotes.—Vol. 1st. Anno 1730.

" An Enquiry into the Causes of Infidelity; in two Discourses upon John vii. 17, delivered at St. Mary's in Cambridge, before the University; the former being an Act Sermon on May 18; the other on the Commencement Sunday, June 29, 1729, (the publication of which, particularly the latter, was desired by several who heard them). To which is prefixed, a Discourse concerning the True Interpretation of the said Text, by Thomas Sharp*, D.D. Archdeacon of Northumberland, and late Fellow of Trinity College, Cambridge."

* A younger son of Archbishop Sharp. He was admitted of Trinity College, Cambridge, at the age of 15, about 1708; B.A. 1712; M.A. 1716. He was Chaplain to Archbishop Dawes; Prebendary of Southwell, 17—; Prebendary of Wistow in the Church of York; April 29, 1719. He was collated to the rectory of Rothbury, co. Northumberland, July 19, 1720; Archdeacon of Northumberland, Feb. 27, 1722-3. When he took the degree of D.D. he published " Concio ad Clerum habita in Ecclesiâ Sanctæ Mariæ Cantab. 14 to Maii. 1729, pro Gradu Doctoratûs in Sacrâ Theologiâ; à Thomâ Sharp, S.T.P. Colleg. Trin. quondam Socio." He was installed Dec. 1, 1732, in the tenth prebend of the cathedral at Durham. July 6, 1753, he made a speech to Richard Trevor, Lord Bishop of Durham, on visiting his diocese; and in 1755 he succeeded Dr. Mangey as official to the Dean and Chapter of that cathedral. He married a daughter of Sir George Wheeler; who died July 2, 1757; died at Durham, March 16, 1758; and was buried in the cathedral, in the place called the Galilee.

In 1753 he published in 8vo., "The Rubric in the Book of Common Prayer, and the Canons of the Church of England, so far as they relate to the parochial clergy, considered in a course of visitation charges." A volume of his "Sermons on several Occasions" was published in 8vo., 1763.

His eldest son, *John Sharp*, D.D. was admitted of Trinity College, Cambridge; where he proceeded B.A. 1743; M.A. 1747; S.T.P. 1759. He was presented by the Blackett family to the curacy of Hexham*, Jan 1, 1749-50. He was chaplain also to Bishop Butler, who died before he had any preferment to bestow upon him; but Bishop Trevor gave him the vicarage of Hartborne, co. Northumberland; collated him April 21, 1762, to the Archdeaconry of Northumberland; to which the rectory of Howick in that county is annexed; and to the ninth prebend of Durham, Aug. 11, 1768. He was nominated to the perpetual curacy of Bamborough, on the death of his brother, *Thomas Sharp*, B.D. (who died Nov. 25, 1772, see *Gent. Mag.* vol. xlii. p. 599), vicar of St. Bartholemew the Less, London. His speech as Subdean of Durham, Aug. 4, 1794, to Bishop Barrington on his translation from the see of Salisbury to Durham, is printed in *Gent. Mag.* vol. lxi. p. 696. He died at his Prebendal house in that city, April 28, 1792, at the age of 69.

The noble and extensive charity founded for the relief of sick and lame seamen, at Bamborough, by Nathaniel Lord Crew, Bishop of Durham, who died in 1720, was

* The Rev. Edward Robson of Whitechapel, possesses a MS. account of Hexham, drawn up by the late Dr. Sharp's father, consisting of extracts from Prior Richard's History of Hexham, with copious notes; written for the information of a lady who lived there.—*Gent. Mag.* vol. lxii. p. 618.

arranged by the benevolence of this worthy man, who was one of the trustees, and resided many months in Bamborough Castle, superintending the works of charity, and having his eye open upon every new channel by which he might give relief or consolation to his suffering fellow-creatures. The shipwrecked and the diseased were comforted by his visitation, having repaired and rendered habitable the great tower, in which he reserved for himself and family the great hall and a few smaller apartments. The upper part is a granary, from whence corn is dealt out to the poor, in the dearest times at 4*s*. per bushel. Other apartments are provided for shipwrecked seamen, and beds prepared for thirty; a constant patrole is kept every stormy night for above eight miles, the length of the manor, along this tempestuous coast; and on the top of the tower is fixed a cannon, the only thing saved from a Dutch frigate of 40 guns, lost here, with all the crew, about 80 years ago, to collect the neighbourhood, whereby vessels as well as men are frequently saved. A view of this castle, and a table of signals, is given in *Gent. Mag.* vol. lxi. p. 889. See also Hutchinson's Northumberland, ii. 174—178, Durham, ii. 225. The number of sick and lame received into the hospital from October 1774, to October 1775, were 763; to October 1776, 1120; to October 1777, 1180.

The history of Archdeacon *John* Sharp, is so pleasingly given in the following letter to Mr. Urban, dated Ochterlyre, April 1, 1793, that I cannot resist the inclination I feel to copy it.

"In the course of a jaunt to England three years ago, in quest of health and intellectual food, a friend and I visited Bamburgh castle; and though we had no

introduction, Dr. Sharp received us with his usual courtesy and goodness. I was so much delighted with this second man of Ross, and his labour of love, that, some time after my return home, I expressed my feelings in an inscription for that very interesting castle. It is perhaps too long; but, where the circumstances are equally appropriate, it is difficult to abridge. Measured prose is commonly applied to epitaphs; yet why should not the just and good be told, in the language of tenderness and truth, what their contemporaries think of them? The Doctor's letter to me on that subject, breathes a dignified simplicity, which does honour at once to his head and heart. There is not a word in it that a friend would wish to suppress, or any thing on which malevolence could have laid hold, even in his own time. I am advised by very good judges to publish the inscription, for the sake of his letter. I therefore send you the inscription a little varied from its original form, with a copy of the letter.

"May I also request that you would add the inclosed icon, a portrait, of the father of my fellow-traveller, it being mentioned in Dr. Sharp's letter? I sent it him six years before his death, which was as edifying as his life. Any body who has seen (as I often have) the love and affection with which his people regarded this excellent man, in public and in private, would have thought Goldsmith had him in view when he drew his picture of a country clergyman. The father translated the New Testament into Galic; and the son has the charge of publishing the rest of the Bible in that language. Two men more amiable and useful in very different lines than he and Dr. Sharp are seldom to be found in the same age and island." Jo. RAMSAY.

Copy of a Letter from Dr. Sharp to John Ramsay, Esq.

" Sir,

You have so overpowered me by the handsome things you have been pleased to write, so far above any deserts of my own, that I am at a loss what answer to give, or how to thank you as I ought. And as you have so kindly interested yourself in what has been done here, perhaps a little history of the gradual improvements will not be disagreeable to you. It was owing to the peculiar situation of this castle, and accidental circumstances, more than to any other cause, that so many charities have been thought of and instituted here. In 1757, a part of the old tower being ready to fall, my father, in the last year of his life got it supported, merely because it had been a sea-mark for ages, and consequently, as such, beneficial to the public. I succeeded him in the trust. The children of the poor wanted education; therefore schools were necessary; and where so proper as under the eye of the trustees? The rights of the latter were suffering for want of manor-courts being held; to remedy which, a court-room was fitted up, and other accommodations made for that purpose, where courts are held regularly twice a year. There was no house belonging to the minister of the parish; the trustees therefore (the living being in their gift) consented to be at an equal expense with my brother, who was then the incumbent, in fitting up rooms for that purpose. On my brother's death, I succeeded to the living; and, as he had left me his library, I sold it to the trustees, in order to its being made a public library; and applied the money, in part of a larger sum,

to be laid out by me in land, by a deed enrolled in chancery, as a fund for the perpetual repairs of the great tower. The poor on this maritime coast were frequently much distressed for want of corn, owing to the convenience the farmers had of exportation. This grievance was alleviated by the erection of granaries, and receiving a part of our rents in corn. Once a vessel was wrecked behind the castle, and the crew saved; but the unfortunate master, after having escaped the perils of the sea, died of a damp bed in the village. That the like might never happen again; all shipwrecked sailors (who come) are received here, and supplied with every necessary. This was the beginning of our little infirmary, which soon suggested the idea of a general dispensary for the poor; which is particularly useful in this part of the country, as there is no other charity of the kind between Edinburgh and Newcastle. The vicinity of the Fern islands, and the want of regular soundings without them, pointed out the convenience of regular firing in a fog; and an old gun found in the sand was applied to that purpose, which has answered our most sanguine expectations. The accidental discovery of the ancient well pointed out the convenience of baths, and the infirmary required a variety of them. The number of wrecks on this particular coast, of vessels that had run for Holy Island harbour in a storm, and had failed of getting into it, and the melancholy sights from the castle of persons wrecked on the islands, and starving with hunger and cold, together with the savage plundering of such goods, &c. as were driven on shore, induced the lords of the manor to try to give every assistance to vessels in distress, and premiums for saving of lives. But how are warlike preparations

consistent with charitable purposes? This requires some explanation. The crews of vessels in time of war chased by a privateer are glad to keep as near the shore as they can, and rather run upon it than be taken. Here we have some uncommon local advantages. The deepness of the channel between the shore and the islands, which is sufficient for the largest ships, and the narrowness of that part of it opposite to us, and the elevated situation of the castle, which an enemy's ship cannot well pass but within gun-shot, demonstrate the utility of a battery, of which we have already had some experience, and in case of war shall perhaps have more. By residing a good deal here, I had an opportunity of raising the rents of the estates considerably, though still with moderation, so as not to distress the tenants; this raised a farther income for charitable purposes. But, as I can do nothing of myself in the trust, without the concurrence of my brethren, if any praise be due, they are entitled to their share of it; for they readily agreed to every proper plan of charity that was proposed to them. But as for those improvements which did not strictly come under the denomination of charity, but yet were necessary for carrying on the repairs of the castle, and making it habitable, commodious, and more extensively useful; I have hitherto defrayed the expense of these, out of the clear yearly profits of the living of Bamburgh, together with some assistance from my relations and friends. One charity naturally brings on another; and perhaps there are few situations in the kingdom, where so many and different charities were practicable, and had so peculiar a propriety as in this place, and where every incidental circumstance was made subservient to the general plan. The wrecks

(that is, such as were not, or could not be claimed) supplied us with a considerable quantity of timber, iron, ropes, &c; and every thing that came ashore was applied to the purpose of the building, in the manner it would answer best. But now, by means of light houses (in which we have no concern) and our own institutions for the safety of navigation, our coast is safer than it ever was before, and very few accidents happen. I cannot conclude without repeating my grateful thanks for your very elegant and classical inscription for this place, &c. (which shall be carefully preserved) and also for your well-drawn picture of what a minister of the Gospel ought to be. I am, with compliments to your fellow-traveller, who, I hope, will inherit his father's virtues,

Sir,

Your much obliged,

Humble Servant,

JOHN SHARP."

BAMBURGH CASTLE, MDCCXC.

Hanc arcem, O Viator!
antiquitùs unum è regni propugnaculis,
ævo feliciore refecit semirutam
Johannes Sharp, S.T.P.
cui hospitalitas avari lucro suavior;
cujus labores, ut et otii lusiones,
generis humani amorem redolent.
En horti cultum octogenario delegat
quia Domino priori* per annos quinquaginta

* The late Sir Walter Blackett.

incassùm fuerat fidelis;
eique misellus opitulatur Æthiops,
ob libertatem (mirabile dictu)
è societate propemodum ejectus,
pii fidei commissi pius administrator!
In annonæ penuriâ,
frumentum vili pretio industriis suppeditat.
Quo cibum animæ salubrem meliùs largiretur,
Scholas instituit, et curâ paternâ fovet.
Quâ bonitate, quibusque solatiis,
è mari naufrago elapsos excipere solet!
Si verò tormenta bellica
præ pacis amantissimi foribus mireris;
ista ambitionis causâ minime parantur,
sed naves vel à prædatoribus defendere,
vel nebulâ oblectis viam comiter monstrare.
O! si pax, ergaque homines benevolentia,
in terris universè regnent!
tunc arces olim munitissimæ,
templa charitatis quoque fierent.
Interea pro talibus operibus
pulcherrima speretur merces:
Veniet enim dies suprema,
quâ totius mundi judex, majestate mitissimus,
ob ipsius amorem misericordes sic alloquetur;
"Vos beatos cœleste manet regnum!"

Sent in December 1783, *to the Rev. Mr. James Stuart, Minister of Killin, Perthshire, who died Jan.* 30, 1789.

" Vivit, diùque vivat
licet octogenarius,
Jacobus Stuart, apud Killin, V.D.M.
vir utilissimæ popularitatis!
abhorrens enim à factione strepituque,
amoris operâ indefessâ
suo sibi mirifice devincet.
Sive igitur in viâ loquitur,
sive è pulpito sacra exponit oracula,
auditorum corda intus ardent.
Peccato acerbus, peccatori lenis!
In illo conveniunt
doctrina, pudor, suadela,
sanctissimi mores, suavisque hilaritas.
Domo modicâ sed peramœnâ,
concordiæ diu mansione,
vicinos, viatores, egenos,
ex animo excipere,
est ei pro luxuriâ.
Ultimâ canente tubâ,
(canet etenim, mortuique resurgent)
pro pastore pio ac fideli,
quantuli minuti philosophi,
vel Cæsares, olim orbis terrarum Domini?"

"That the Sharps are truly a family both of genius and philanthropy, two of the late Archdeacon's brothers, who are still living ornaments of the metropolis, will testify."

Note.—The living ornaments, when the above was writ-

ten by Mr. Nichols, were—the late Granville Sharp, and the eminent Surgeon, William Sharp of Fulham. The Life of Granville Sharp has been given to the public from the pen of Prince Hoare, Esq.—*Editor.*

British Musæum.—Cole's MS. 5880, *fo.* 75.

Sharp John L^d Arch B^p of York of Christ's College —Ric^d Ward ded. his Life of Dr. Hen. More to him in 1710, in wh^ch he tells his Grace that he was used to express his acknowledgm^ts of obligations to Dr. More. V. Whiston's Mem. of Dr. Clarke Edit: 3 p. 10. V. Whiston's Memoirs of himself p. 27. John Clere ded. his Harmonia Evangelica to him. pr. at Amsterdam 1699. fol. Joanni Archiepo Ebor: &c. w^ch gives a great char. of him. quod vide. K. C. L.—V. Burnet's Times, Vol. 1 p. 462. 674. 675. 677. Vol. 2 p. 76. 312. 720. p. m.—V. L^d Orrery's Life of Dr. Swift. Letter. 4.—Relation des mesures qui furent prises dans les années 1711, 1712 & 1713, pour introduire La Liturgie Anglicane dans la Roiaume de Prusse, et dans l'Electorat de Hanover. Eclaircie par des Lettres et autres Pièces originales relatives à ce Projet. Le tout extrait d'un manuscrit qui n'a pas encore été rendu public, contenant des Mémoires de la Vie du Docteur Jean Sharp Archevêque d'York. Traduit de l'Anglois par J. T. Muysson, Ministre de la Chapelle Françoise du Palais de St. James, et de l'Eglise Françoise de le Savoie à Londres. Imprimé par W. Richardson et S. Clark, dans Fleet-Street. 1757—4to. containing 117 Pages—In the blank Leaf of the Title Page is wrote "The Gift of the Editors, Grandsons of AB^p Sharp, to Mr. Lort" Mr. Professor Lort of Trin: College lent it to me 1768 June

the 7th. It has a short Dedication to Frederic 3 King of Prussia, in which it is said, that the Descendants of ABp Sharp who possess the said MSS. presume to offer this Book to your Majesty. The MS. was compiled by Dr. Tho. Sharp, Archdeacon of Northumberland, a Prebendary of Durham, Son to the ABp. See his character at p. 108 &c.

V. Birch's Life of Tillotson. p. 39, 166, 181, 199, 243, 235, 276, 277, 294, 295, 296, p. m. V. Silvester's Life of Baxter: Part 3. p. 151. p. m.

A Discourse concerning Conscience. In 2 Parts. By Dr. Sharp Ld ABp of York. Published in 1694, among the Collection of Cases & Discourses to recover the Dissenters.—By some London Divines p. m.—V. Ward's Life of Dr. Henry More of Christ's College. Dedication p. m. V. A Letter from the ABp to Dr. Radcliffe in 1710, in Dr. Radcliffe's Life. p. 58. p. m. int. Misc. Pamph. V. Carter's Cambridge p. 235, p. m.

See his Remarks on our English Coins, printed by Mr. Ives in his Select Papers, No 1. p. 1. 22. 4to 1773 p. m.

Kettlewell's Life, p. 154. p. m.

Queen Anne pitched upon ABp of York to preach her Coronation Sermon & to be her chief Counsellor in Church matters, he being a warm & zealous Man for the Church, & reckoned a Tory. Dutchess of Marlborough's Account of her Conduct. p. 134. p. m. However in Macpherson's Original Papers. Vol. 2 p. 562 is a Lr from Shutz, the Hanoverian Resident to Robethon at Hanover dated Feb: 1714 with this Acct of the ABp just then dead. "He (ABp Sharp) really believed 4 "yrs. ago, with others, whose eyes are now opened, "that the Ch. of Engl. was in Danger & concurred in

" the Measures of those, who endeavoured to put it in " Security, but having found out his Mistake, and being " convinced that they had no other Design than to sa- " tisfy their Avarice, their Ambition, and their private " Resentments, he left them about a y^r^ & half ago, and " even hindered her Majesty from giving a Deanry in " England to the Sieur Savist [He means Swift, & " shews that the Dutch or Germans are as good at " mangling English Names as the French] the Favou- " rite and Creature of the Prime Minister, who gave " him since a Deanry in Dublin" Fasti Oxon Vol. 2 p. 177. p. m. Jo: Sharp Coll: Chr admissus in Matriculam Academiæ Cantabr. Jul. 9, 1660—Regr ibid B: A: B: Coll: Chr. 1663, 4—A: M: 1667 Regr. B.

v. Drake's Eboracum. p. 467. p. m.

v. Whiston's Historical Preface to Primitive Xtianity revived, p. 14. 18. 44. 49. 71. 72. 115. p. m.

Doctor Thomas Sharp—Ibid. fo. 181.

Sharp Thomas. Archdeacon of Northumberland v. Mrs. Catherine Cockburn's Life prefix'd to her Works p. xliv. Vol. 2 p. 311. 312. 353 &c.—penes Mr. Comissary Greaves de Fulburne.

v. Dr. Stukeley's Carausius. p. 96. 116—p. m.

D.D. Fell: Trin: Coll: Son of AB^p^ Sharp—Archd^n^ of Notthumbl^d^ R^r^ of Rothbury in Northumb. 1722. Concio ad Clerum, habita in Ecclia T. Mariæ Cantab: 14 Maii 1729, pro Gradu Doctoratus in Sacra Theologia. In Joh: 7, 17—L. 1730, 8vo.

- - - - - - - - - - - Joh. 7. 17. - - - - - Maij 18 - - - - Jun 29, 1729 - - - - - &c. 1730, 8vo. Rawl. HR. Miscell. 519. —" Short Hand."

A Charity Serm: pr. in the Par: Ch: of All S^ts^ in Newcastle upon Tyne, on the Festival of All Saints: 1722, being the Day for the annual Collection for the Charity Children. On Acts 20. 25. Newcastle, 1722 8vo. Rawl. HR. Miscell: 519.

Doctor Thomas Sharp left in MS. now in the possession of Mrs. Andrew Sharp.

Catalogus Episcoporum
Priorum Decanorum Canonicorum
Ecclesiæ Dunelmensis
Cui premittitur Series Episcoporum Lindisfarnensium
Subjiciuntur Catalogi
Archdiaconorum
Dunelmensium et Northumbriæ
Et Cancellariorum
Temporalium et Spiritualium
Dunelmensium.

Editor.

THE

OPINION

OF

DR. THOMAS SHARP,

ARCHDEACON OF NORTHUMBERLAND,

ON A PROPOSAL FOR INSTITUTING

A PROTESTANT CONVENT

NOW FIRST PUBLISHED, 1825.

THE Editor presents the Reader with the following pleasing specimen of the vein and judgment of Doctor Thomas Sharp.

THE

OPINION

OF

DR. THOMAS SHARP,

ON A PROPOSAL FOR INSTITUTING

A PROTESTANT CONVENT.

1737.

Reverend Sir,

At the most earnest request of some well-disposed persons in this part of our island, I take the liberty to write to you on the following subject.

It has been observed, with great concern—that, for a good number of years past, both in the southern and northern parts of our country, ladies of quality, and gentlewomen, though possessed of excellent merit and handsomely provided in fortunes according to their degrees; have, however past the flower of their age and perhaps more, in a single life. In this situation, especially after the death of their parents, they have found themselves exposed to scorn, to say no worse, for their being of little use to the world, and have been inclined to wish they had some happy place of retreat, where they might employ the remaining part of their days in

the *comfortable society of some pious and virtuous persons of their own sex.*

Diverse speculations have been had by such as wish heartily well to the good ladies on this occasion; but after mature deliberation, none has appeared more agreeable than to propose a *Nunnery of Protestant religious and virtuous persons, well born, of the female sex, conforming themselves to the worship of the Church of England, as by law established:* a scheme of this society is, with all humble deference, inclosed here, for your perusal at hours of greatest leisure, and submitted to your opinion; and if either this, or any such model, happen to take, it must of course be subject to such regulations as shall be concerted by the Bishop of the Diocese where such nunnery shall be founded, with advice and consent of the Dean and Chapter of such diocese: and if it shall happily receive your approbation, some hopes are pleasantly entertained, that you will be so good as to recommend it to the Right Reverend the Bishop of Durham, within whose diocese it is projected the first religious society of this kind shall be founded. To be yet more particular with you, it is with due submission thought, no part within his jurisdiction may be more properly resolved on, for this first foundation, than Sedgefield, where the ladies may have the benefit of public worship in a decent little church, as well as of the less solemn devotions in their own chapel.

All further insisting upon this subject is suspended until you shall be pleased to give your sentiment about the project in its general view. Only you will perceive there is not the most distant intention here of introducing a practice according to the model observed in the church of Rome, since *the ladies are by no means to come*

under vows, but left at liberty to quit the nunnery, upon condition they give timeous notice to their prioress, and to the bishop of the diocese.

Now, dear Sir, I heartily beg your pardon for giving you so much trouble upon a subject so uncommon as this is; but if the suggestion be not to your mind, pray be so good as to let me know so much by your answer, directed as underneath, so soon as you can conveniently write it. I am, with unfeigned respect, upon account of the most worthy character you are generally said to have so long and so deservedly maintained,

Reverend Sir,

Your most engaged

humble Servant,

WILLIAM CUNNINGHAME.

Edinburgh, 17th of March, 1737.

P. S. Please to direct to Sir William Cunninghame, at his house in the Lawn Market, Edinburgh.

Pray forgive that I write to you by another hand, by reason of my old age.

A Scheme for erecting a Society of Ladies of Quality, and Gentlewomen, of Great Britain, in order to a pious and comfortable Retirement.

It is humbly proposed to the serious consideration of such of them as, after a certain age, have found the *diversions* of the world become *flat,* and a great part of its *business uneasy* to them, if they are unmarried, and think of continuing in that state of life, that they cheer-

fully agree to have themselves formed into a religious company of excellent persons, who may at the same time be happy instruments of good—*of glory to Almighty God, and of true solace to one another;* that, in consequence of this, they do with all readiness concur in opinion, that a society of that nature may be most exactly modelled by some one or other of the bishops of the Church of England, with avdice and consent of the dean and chapter of the diocese. That therefore it is supposed, the ladies are of the communion of that church at present, or *heartily willing to conform to it* hereafter.

It is further offered, with all submission to their deliberate thoughts, that *widow ladies,* as well as those who never have been married, be taken into the number, provided they have no children; and it is confidently hoped—that (if prudent care be taken in the choice of truly pious worthy matrons,) such admission will extremely tend to the great honour and reputation of the blessed society.

With all imaginable deference it is likewise laid before ladies, seriously to advise among themselves whether the following conditions may not be proper to be observed, before the proposal above mentioned takes effect.

As 1st, That proper certificates be had from the several counties from whence the ladies offering themselves to be members shall come of their age, *forty or thirty-six years at lowest;* of their exemplary gravity, agreeable temper, fit for a social, though not a conjugal life; of their being well descended, piously disposed, and frugally inclined; and it must not be forgot, to have it well attested, that they are absolutely free from

every kind of catching disease which may be of dangerous and infectious consequence.

2ndly. That the ladies shall each of them pay into the society forty pounds sterling yearly, at two terms of the year, 25*l.* of which towards their table and other charges of what kind soever relating to their common interest, and fifteen pounds for the particular uses of every one of the ladies.

3rdly. That they chuse by a steward, who must be impowered to receive the money, to *grant discharges upon payment*, and to apply the incomes of the society, as orders shall be given him from time to time; for all which it is humbly thought he may deserve a yearly salary of thirty pounds sterling.

4thly. That a Chaplain not under forty years old, unmarried and resolved to continue so, be named by the Bishop, with consent of the Dean and Chapter of the diocese, within which this religious society shall fix their residence, which Chaplain so named 'tis confidently hoped, shall be prudent, devout and learned, whose office may be to read prayers regularly mornings and evenings every day, and to preach one of the week regularly, at least once in the forenoon, to say grace at the table, to inspect the conduct of every member of the society, and make report to the Bishop, or in his absence to the Dean once a month, that when the visitation by the Bishop and Dean comes about, as suppose once in four months, the ladies may receive a just applause of their behaviour if good, and a censure according to their demerit if it is not so. That the Chaplain have besides his entertainment and lodging out of the common funds, a yearly salary appointed him of forty

pounds sterling, to be punctually paid at the expiration of each year.

5thly. That for the conveniency of these well disposed ladies a *house be built capable of accommodating thirty* in a humble, clean, and easy lodging, that the situation of it be in a healthful air, and near to a decent church, where the ladies may have the pleasant opportunity of joining with the congregation in the solemn parts of divine worship, besides the more private devotions in their own chapel; that this house or *convent* be built with a pretty, clean, and neat oratory or chapel adjoining to it; that within a proper precinct office-houses, such as brewhouse, kitchen, laundry, be likewise built, as also that about *twenty acres of good ground, to be purchased in the very neighbourhood of the convent*, four of which may be laid out into a garden containing *pleasant walks* for the diversion of the ladies, and furnished with fruit trees and kitchen ground for their use; that this garden be inclosed by stone walls three or four yards high, to which may be nailed fruit trees of the best kinds. That the remaining sixteen acres be laid out in four *different inclosures*, of equal extent, two whereof for pasturing of eight good milk cows, and the other two for hay for fodder to them in the winter season; in this manner it is hoped provision may be made for a dairy to the ladies.

6thly. Because the building of this convent, purchasing of grounds as above described, and providing all necessaries at first setting up of this religious society, may seem to require a very considerable sum of money, it is therefore humbly proposed that a modest application be first made to the Duchess Dowager of Marlbo-

rough, that she be pleased to contribute to it out of her great abundance, by which means she will do an excellent work, purchase to herself the hearty prayers of many well-disposed persons, and perpetuate her memory to future generations. If this endeavour shall not succeed, the next address may be made to one or more of the pious, rich and beneficent ladies of England, to that purpose, which, it is humbly presumed, they will encourage with a hearty good-will. If this second attempt should miscarry, there remaineth yet another, which, it is humbly presumed, will take, and seems to form itself in this fashion—that proper methods be used to persuade noblemen and gentlemen of good families, and plentiful estates, who may have *daughters or near relations disposed to enter into a religious society as above described*, to promote so pious a project, by generously affording what sums they please towards the building, purchasing, and providing, as aforesaid. In this well-intended purpose, no doubt is made but that the Right Reverend the Bishops of the Church of England, who have the honour of religion and the good of the church at heart, and are well provided in great revenues, will, together with their clergy, *particularly such as are possessed of rich benefices*, be ready to concur with all cheerfulness. Now let it be supposed that by some one or other of the ways already mentioned, the good ladies are provided in a good house or convent, and then follows the

7th condition, That the religious society so convened, do immediately, after they have entered the convent, proceed to chuse out of their number, by ballot, three ladies for *prioress*, and three more for *sub-prioress*, who are to be presented to the bishop of the diocese, where

they reside, that he may name one out of each class, for the more regular government within doors.

8thly, That they all agree that these two ladies punctually execute such rules and instructions as shall from time to time be given them by the bishop, with advice and consent of the dean and chapter of the diocese.

9thly, That the ladies come *under no vows* other than what they are bound by when admitted by holy baptism, and 'tis presumed they have often renewed, at their communicating in the holy eucharist—so it must needs follow, that they be at *full liberty to quit the convent* whenever they have a mind so to do, provided they acquaint their prioress and the bishop of the diocese with such their intention, six months at least before they take leave, that timeous intimation may be made of a vacancy to happen in the society.

10thly, That if they shall, after trial deliberately had of this manner of living in a pious and virtuous retirement, find it so agreeable to their inclinations, as they determine themselves to live and die in this happy society, and further be disposed to *bequeath to its use any part of their estates*, they take care such donation do not exceed *one-third* of them, leaving at least two-thirds to the use and behoof of the families from which they are descended.

Now this scheme honestly intended, though perhaps unskilfully described, is, with most humble deference to the ladies, and to such as they shall be pleased to advise with, submitted to their correction or absolute refusal. But if either the whole, or any part, shall receive a kind approbation, the person *who first gave the hint* will reckon his poor endeavour sufficiently rewarded; and

in this case it may possibly grow into such credit, as in a proper season to be authorised by a *parliamentary sanction.*

DOCTOR SHARP'S REPLY.

Sir,

I have received the favour of your letter of the 17th instant, in which you are pleased to do me honour in asking my advice, being wholly a stranger to you, and *particularly in suspending the prosecution of your scheme, till you knew my sentiments about it in its general view.* Now, though my opinion is not of such consequence as to deserve this regard from you, yet you have laid me under an obligation by this deference and civility, to answer your letter, both as soon, and as fully, and particularly as I can.

Every serious and sober *proposal,* (such as your's plainly appears to be) for contriving means to *make any persons better or happier than they are,* must needs prove itself to be commendable *in this view,* and be acceptable, *as such,* to all good people, and nobody would be more ready than myself to assist you, both in contriving (if I knew how), and in recommending *any proper* and agreeable situation of life for those persons for whom you are concerned.

But when I have said this, I must also freely tell you, that I apprehend there are some difficulties in the way you have proposed, that will not easily be got over. Give me leave to mention them.

First. You are pleased to say, *it is at the request of some well-disposed persons in your parts, that you write to*

me upon this subject. May I presume to ask a question which seems to me very material—Are these persons of that sex, or of that disposition, for which the scheme is calculated, or not? If they are not, I have some doubts how far any of our sex are proper judges for them in such a matter as this, or whether we may venture to form schemes of life to invite them into upon general guesses and surmises of their inclinations and dispositions.

You say, indeed, that "*it has been observed for a good number of years past, that ladies of quality, and gentlewomen possessed of excellent merit, and handsomely provided for in fortunes, have found themselves, in single life, exposed to scorn, and held of little use in the world.*" I am sorry any occasion has been given for so melancholy a reflection; but at the same time am willing to hope that *this is not real matter of fact.* I am sure it never yet came under my observation; and it seems to me to be as much against reason and probability as it is against experience: for, without regard to age, or any other circumstance of single women whatsoever, merit, and a competent fortune, (especially when further recommended by good alliance in blood) will always set them sufficiently above being slighted or overlooked, and much more above any contempt. Their *virtues* and good qualities alone, exclusive of either *fortune* or *family*, will gain them the esteem of all the *sensible* part of the world; and as to the rest of mankind, who are not disposed to reverence virtue for its own sake, yet they commonly pay a due respect to family and fortune. So I cannot discover what it is such gentlewomen have to fear or apprehend from the bare circumstances of being

single in life, and advanced in life. For suppose one of these circumstances to be as involuntary and as unavoidable as the other is, yet it is quite innocent and unblameable. But if it be voluntary and upon choice, it is a very great and *honourable* character in life.

If, therefore, any gentlewoman so circumstanced as you suppose, should happen to take a fancy (for I must call it so), that, *because she is not married before a certain age, she shall be exposed to scorn, and be thought of little use in the world, and shall become thereupon inclined to wish she had a place of solace and retirement, among some of her own sex,* I think, in the first place, that instead of allowing and encouraging this fancy in her, she should be *disabused,* and taught to think this certain truth, that *where virtue and goodness is, there can be no room for contempt;* unless it be such pretended impotent contempt as some senseless people affect to shew of all virtuous and religious persons, without distinction. And to be despised in such company, was always held an honour. And she should be further given to understand, that to retire from the world and business of life, upon account of any idle *railleries* upon her present condition of life, would be so far from preventing them, that it would only tend to *encrease them.* And if this ought to be the advice given to a person situated in such circumstances and affected by them in such manner as you represent, I must leave you to judge, upon a second consideration, how improper it must be to confirm those notions in gentlewomen who have unhappily entertained them, by making a proposal which is founded upon a supposition of their being really in that disagreeable situation which their own fancy, and the equally fanciful railleries of others, have seemed to place them in.

This, therefore, which is the ground of your scheme, doth not appear (at least, not to me) to have so good a foundation as is set forth in your preamble.

And though I might stop here till this point be better cleared up, yet, hoping you will pardon me, I will examine your proposals a little further.

2dly. I cannot see in what respects this scheme promises a more than ordinary advancement of piety and religion. For there are no religious exercises which the ladies can perform in their monastery, but what they can as well perform out of it, especially if they live in religious families, of which there are great numbers in which God is served with a family service, over and above the stated services of the church. If *they find*, as you observe, *at a certain age, the diversions of the world become flat to them*, why cannot they both avoid and despise those diversions out of a monastery as well as in it? *If they find*, as you observe, *a great part of the business of the world uneasy to them*, (you mean such business as they may lawfully quit and lay aside), why are they not as much at liberty when out of a monastery to drop it, if they please, as when in it? If you should be understood here to speak of any business that is incumbent on them as a duty, the putting them out of a capacity of doing it, under the notion of a religious retirement, would be an insuperable objection to the whole scheme.

Although, therefore, I do fully agree with you, *that ladies of quality and fortune that are unmarried, and think of continuing in that state of life*, would, if formed into a separate society, *prove a religious company of excellent persons*: yet I cannot but think *their excellence as great* and as *conspicuous* in common life; and that they are,

while they live intermixed with mankind, both as *happy instruments of glory to God, and of solace too,* (if they can be supposed to need it) *to one another,* as they would be in a recluse life.

But further, though a monastic life should be allowed both more agreeable and more advantageous to themselves, yet it must be remembered, that we ought not to live to ourselves only; the public hath some right to our service: and I look upon it as a great mistake to think that the maids and matrons, for whose peace you are concerned, are *of little use to the public.* Their example and conversation are of great consequence to young people of their own sex, and very often are seasonable reproaches of the irregularities of ours. They are likewise the support of the outward credit of religion, in all great towns, by their due and regular attendance of God's worship; and, in a word, I am persuaded that if every body's pretences to public usefulness were fairly sifted and examined, we should find these maids and matrons, whom your scheme invites out of common life, both capable of doing, and *actually doing,* as much real good as their neighbours; and more good than all the young things, that have not passed the flower of their age, put together.

3dly. You observe that *divers speculations have been had by such as wish heartily well to the good ladies on this occasion, but that, after mature deliberation, none has appeared more agreeable, than to propose a nunnery of Protestants.* I take it, Sir, for granted, you are no stranger to *Mr. Stephen's* project on this head, or *the serious Proposals of a Lady, or Sir George Wheeler's Protestant Monastery.* I question whether any scheme hitherto formed, doth exceed, or even come up to your's. Per-

haps nothing can be better projected, (a few circumstances being altered, which I shall mention presently) by way of nunnery or collegiate life for ladies, than your's is. But still, the grand query is left unanswered, (viz.) whether any institution of this kind can be proper and useful in this our Protestant kingdom, a query not to be rejected 'till it be well considered.

For whatever accounts we meet with in any age or in any part of the Christian Church, of colleges or societies of virgins, they are always to be understood of such as were dedicated or consecrated, and deprived of that liberty which you are willing to allow them, as indeed all Protestants do, and with very good reason. Now however well the monastic life may be calculated for persons having the *vow* upon them as the safest means of preserving, and the likeliest means of making life easy under it, yet these (only) recommendations of a nunnery do cease when the vow, as in your scheme, is to be out of the question. When I say this I am very far from recommending *the vow itself;* but I mention it only to shew that the recluse life, which seems chiefly accommodated to the votaries of celibacy and virginity, loses its apparent expediency when considered with respect to other persons, who are not under the same obligations.

If it be objected to the Church of England (as I believe it is by the Papists) that we want such public professions of virginity and celibacy as they can shew in the Church of Rome, the answer is obvious and easy (viz.) that we do equally with them acknowledge a single state, voluntarily chosen, to be both advantageous and a saint-like situation in the Christian life. But in this we differ from them, that we think *this state of vir-*

ginity is more glorious and praiseworthy without the obligations of a vow than with it, and still more exemplary in a public way of life than in a nunnery. It is frivolous to object to this, that because we can make no direct proofs of a voluntary virginity, therefore none continue in that state but such as want opportunity of changing it with convenience. This is just the same reasoning as if we should conclude that nothing would preserve the Popish nuns safe but their vow and their confinement. All these and the like presumptions are hasty and uncharitable. It may be the case of some to be unwillingly ranged in this class of single women, and yet they may be very virtuous and excellent persons notwithstanding. However, there wants not undeniable proofs that this is not the case of all. And what I observe in general is that where it cannot be known (as commonly speaking I believe it cannot) what are the true motives to a single life in any person; it is both unreasonable and ill natured to suppose the worst as the satyrical part of the world are always disposed to do.

And now, Sir, to return to your scheme. It is to be feared your whole society, *considering the age you fix for the members to be admitted, will be interpreted to consist of this disappointed class of ladies*; which though it should be an unfair and unwarrantable presumption, yet should it really prove the current sentiment it will neither be of credit to the ladies themselves, nor tend to the honour of the church of which they are members. The ostentation of the Popish nunneries is in the early vows of perpetual virginity, and the sacrifices made of the world and its pleasures by persons *in the flower of their age*. These you do very justly ex-

clude out of your society. But then it is to be considered to what imputations your society is liable, (viz;) to be thought a company of discontented and desponding creatures that are tired of the world because they think the world is tired of them. And as I observed above that such institutions as those do not promise any extraordinary advancement of piety and religion either in the recluses themselves or in the world in general for the reasons before given; so I must remark here for these reasons now given, that such a Protestant nunnery as you propose does not bid fair for any extraordinary credit to the Church of England.

The liberty you allow the ladies to leave their retirement when they please, no doubt is right, and indeed is necessary: but still 'tis liable to this consequence, that every instance of this liberty's being used will afford some handle of reflection upon the whole society: and if there should be frequent instances of it, (and who can foresee the changes and inconstances of people's tempers in matters purely indifferent and discretionary?) then such a society may in the event prove rather a discredit than an honour to our Established Church.

These, Sir, are sincerely my present sentiments about your project *in its general view*. How far they may disappoint your expectations from me I know not, but they are given with that freedom and impartiality that a serious request upon a serious business did demand of me. And now I submit them to you with all *that imaginable deference*, and more if possible than you are pleased to express in your very modest manner of propounding your scheme.

I cannot say but the difference between your way of thinking on this subject and mine may in some measure

arise from the *different customs of our countries*, and peculiar dispositions of the people among whom our observations are made. Were I in your place I might see more and better reasons for such a proposal than I can apprehend at present. And were you in my situation you might perhaps see less: I make as little doubt of your honest and pious intention in what you have schemed, as I do of my own sincerity in telling you my objections to it. I am sure we both shall agree in the end if we can but think alike of the means, of promoting the happiness, both temporal and eternal, of the good people who are the subject of our correspondence. And you shall always find me ready to assist you in any proposal made for their sakes that I think will bear when well examined and weighed. But as to this which you have sent me, I both despair of giving you encouragement from the ladies in these parts, and do likewise suspend the acquainting our Bishop with it: because it is not (at least not yet) what I can recommend to him. Nevertheless I am so far from relying upon my own judgment, or desiring you to rely upon it; that if after you have taken the trouble of perusing what I have wrote, you still think it adviseable to have his lordship's opinion too; in this case I will obey your directions and send it to him.

If you will give me leave to add a word or two upon the particular conditions of this projected society laid down in your enclosed articles, (though I need say the less, because I observe them to be seriously considered of and adjusted by the ladies who are to be concerned in them, which is discreetly judged) I will venture to mention a few things which if a little altered would I believe make the scheme more palata-

ble; and this you must take for lieu of instructions from the ladies themselves, which though they would be much better than my own, yet I have no hopes of getting from them.

1. Might you not as well leave out the words convent, prioress, nunnery, and whatever conveys an idea of similitude between your society and the Popish religious houses?

2. The certificates or testimonials required are such as perhaps cannot in some cases with any propriety be given. As for instance; who can certify *that any temper which is not fit for a conjugal life, is fit for a social one*, founded upon compact as that of your college must be? Your meaning I rather guess is, that the ladies shall be fit for a social life upon account of their tempers, though not for a conjugal one on account of their age. But your proposal as it is worded implies what I have just now excepted against.

3. Then as to *certificates about infectious diseases*, it is too nice and delicate a point to put ladies of quality upon bringing certificates to clear themselves thereof.

4. *That the Chaplain should be unmarried and should resolve to continue so*, is what I can see no reason to insist upon. Happy indeed is every clergyman that hath this power over his own will, and it is good if he so abide. But still I apprehend that a married man might make altogether as good a Chaplain to these ladies; and if he lived with his wife in a little house near them, it might be to the full as well as if he lived among them without one.

5. Then I think you give this Chaplain too much power in inspecting the conduct of the members and making

report thereof to the Bishop. Inspecting the behaviour *should be the business most properly of their superior lady:* and as to informations to the Bishop it is a nice and tender point as our ecclesiastical laws stand. The Minister and Churchwardens of the parish where the society shall be founded will claim the right, and exercise the power if they see reason of presenting either single persons or the whole society (Chaplain and all) into the Bishop's Courts.

So that provision is already made for the correction of delinquents against the laws ecclesiastical; and the Ordinary can proceed upon these presentments to examinations and censures.

But reports from the Chaplain even of gross faults, will not be *legal informations.* And if they be only of slight matters not cognizable by the laws, the Bishop will have no power to censure or to interpose; much less will the Dean, whom you by a natural mistake suppose always present when the Bishop is absent. But this is not a rule always to be depended upon in a diocese. The same interest indeed that would procure a parliamentary sanction (which you are not without hopes of) to the execution of your scheme, might provide also a remedy to all the inconveniences that may be suggested on this head, and both procure peculiar privileges and exemptions to the society, and arm the Bishop with authority to exercise a proper government. But whether these things can be hoped for, as times now are, I had rather leave you to judge than make any attempt to explain myself.

And now asking your pardon if I have offended you in any thing that I have said, and intreating you to take this my freedom with you in that good part in

which it is meant, I conclude (as it is time I should after giving you so much trouble) with due respect and wishes of success to all your good designs, &c.

T. SHARP.

Reverend and Dear Sir,

I take your's of the 24th as a very great compliment. The pains you have been pleased to take at the request of one so much a stranger to you, is indeed at once an instance of your goodness and of your regard to the subject about which he takes the freedom to ask your advice. The scheme I must own does in many things not appear to your mind, and I shall forbear to mention here what occurs to my thoughts for supporting it in a great part, since I am not without hopes of having the pleasure to pay you my duty sometime this ensuing summer at Rothbury, if the Lord will, where we may have the opportunity of conferring at length of the matter which seems not so fit to be considered in the way of an exemplary correspondence.

Meanwhile I think it incumbent upon me to answer the question here which you look upon as a material in the very introduction. The project as it was sent out to you had been communicated to a few judicious and well-disposed confidents of both sexes, who were pleased to think well of it, and approved of the purpose of laying it before you for advice. Now, Sir, that you have condescended so far as to take it in most of its articles into your grave consideration, though I must beg leave to dissent from your opinion in some of your remarks, yet I cannot but acknowledge you have done it an honour

which a poor though perhaps a well-intended scheme, did not deserve at your hands, since there appears so many weighty scruples to you about it. In consequence of this you may safely presume it is by no means expected you will expose this humble suggestion to any person, not of your strictest confidence, much less to the Right Reverend your Bishop. It would seem you labour under some mistake, of which you may be undeceived if you please to advert that the ladies of this country are not under the dominion of melancholy, for gratifying of which you suppose the scheme to be calculated, nor was it projected that *they* should make up the whole or even the greatest part of the happy number, but it was rather hoped that some of the worthy persons of that sex and degree in your parts would some time or other embrace the favourable opportunity of retirement, when wisely concerted upon a model, whereof I took the liberty to transmit you an imperfect hint, to be by your advice either approved or rejected. Pray give me leave to acquaint you that the author of it had never seen Mr. Stephen's project on this head, nor the serious Proposals of a Lady, nor Sir George Wheler's Protestant Monastery, so the schemist himself must bear the blame of what may be amiss in his proposals. He could not without some degree of vanity have expected a parliamentary sanction to be given to a draught so *rude* as his, but after concerting such a project in general with *mature* and solid deliberation, he wanted not some faint hopes as he had humble wishes, it might in a proper season receive the benefits of it. You are by this time I suppose weary of reading the scribble of one in the 74th year of his age, and I beg your pardon for the trouble it gives you. Let me only add a line or two more

earnestly intreating the assistance of your prayers at all times, more especially on occasion of the most solemn devotions of your excellent church, now near at hand.

I am,
Dear Sir,
With unfeigned sincerity,
Your much obliged
and humble Servant,

WILLIAM CUNNINGHAME.

Edinburgh, March 31, 1737.

MONUMENTAL INSCRIPTIONS

OF THE

FAMILY OF SHARP.

MONUMENTAL INSCRIPTIONS,

&c.

JOHN SHARP, ARCHBISHOP OF YORK,

Primate and Metropolitan of England.

Born, 1644.
Consecrated, 1691.
Died, 1713.

The Epitaph, written by Dr. George Smalridge, Bishop of Bristol, is placed on the Archbishop's Monument in York Minster, and inserted, Vol. II. page 93.

REV. SIR GEORGE WHELER, KNT. D.D.*

Buried in St. Mary's Chapel, called the Galiley, in Durham Abbey. His Monument is placed at the West End of the Cathedral, on which is the following Inscription.

Hunc post parietem conditur
Quod Mortale fuit Georgij Wheler

* Father-in-law to Dr. Thomas Sharp, the author of the Life of his Father the Archbishop.—*Editor.*

Equitis Aurati, S.T.P.
Rectoris vigilantissimi Ecclesiæ de Houghton,
Hujusce Ecclesiæ Canonici Meritissimi.
E Stirpe Generosâ, inter Cantianos oriundus
Bredæ tamen inter Batavos natus.
Parentibus ob Regiam causam egregie exulantibus
Prima Literarum Tyrocinia,
Inter Lincolnienses Oxonij posuit.
Deindè doctissimo Medico Sponio Comite,
In Italiam, Græciam, Asiamque profectus,
Antiqua rerum Monumenta Christiana, profana,
Tantum non exhausit.
Reversus ex illustri Granvillorum Stirpe natam,
Filiam Tho. Higgons, Mil. ad Venetos legati,
Formâ, Virtute, Pietate, insignem
Duxit; e quâ numerosum suscepit Sobolem.
Post brevi a Serenissimo Principe Carolo II.
Equestri Titulo ornatus
Contranitentibus licet Suis
Sacros ambivit Ordines,
Maluitque in Ecclesia Servire
Quam in Aulâ Splendescere.
Per totum Vitæ Cursum,
Munificentiæ in Literaros,
Humanitatis in Hospites,
Charitatis in Pauperes,
Singulare dedit Exemplum,
Pietatis, divinique Amoris rarissimum.
Ecclesiæ Christianæ ritus, mores, et dogmata,
Haud quisquam vel laboriosiùs indagavit,
Vel Studiosiùs Sectatus est,
Vel meliùs calluit,
Fidei primævæ in scriptis Assertor,

Disciplinæ in Vita æmulus.
Obijt 18. Cal. Feb. Anno Domini 1723-4.
Anno Ætatis 74.
Hoc Marmor exstrui curavit
Filius unicus superstes Granville Wheler.

Translation of the foregoing Inscription.

Behind this wall lie the mortal remains of Sir George Wheler, Knight, D.D. a most diligent Rector of the Church of Houghton le Spring near Durham, and a most deserving Prebendary of this Church. He was descended from a Noble Family in Kent, but born at Breda in Holland, when his Parents were in noble Exile for the Royal Cause. He laid the first rudiments of his learning at Lincoln College in Oxford, and afterwards travelled with the learned Physician, Count Spon, into Italy, Greece, and Asia, where he almost exhausted the monuments of ancient learning, both Christian and prophane. After his return he married the daughter of Sir Thomas Higgins, Knight, the Venetian Ambassador. She was descended from the illustrious race of the Granvilles, eminent for her Beauty, Virtue, and Piety; by whom he had a numerous offspring. A short time after he was knighted by that most serene Prince, King Charles the Second, and, contrary to the efforts of his friends, he entered into Holy Orders, choosing rather to serve in the Church, than shine in the Court. Through the whole course of his life he gave a singular example of munificence to the learned, of courtesy to strangers, of charity to the poor, and a most eminent example of piety

and charity divine. Scarce any one ever took more pains in tracing out the rites, manners and opinions of the Christian Church, or followed them more studiously, or understood them better. He maintained the primitive faith in his writings, and was a strict disciplinarian in life. He died on the 18th of the calendar of Feb. in the year of our Lord 1723-4, in the 74th year of his age. His only surviving Son, Granville Wheler, Esq. erected this Monument to his Memory.

Family Monument under the West Window in Durham Abbey (Erected by Catharine Sharp, 1816,) Executed by F. L. Chantrey.

Sacred to the Memory of THOMAS SHARP, D.D. Son of John, Archbishop of York. He was born Dec. 12th, 1693. Married, June 19th, 1722, Judith, Daughter of the Rev. Sir George Wheler, by whom he had fourteen Children. Died in 1758, and was buried at the West End of the Cathedral Church of Durham, in the Chapel called the Galilee.

He was eminent not only for Piety and Prudence, but great learning and critical judgment.

He distinguished himself in the Hutchinsonian controversy, in which his accurate knowledge of the Hebrew tongue gave him a decided advantage over Mr. Hutchinson and his followers. His Tract on the Rubric and Canons of the Church of England is highly esteemed, as indeed are all his Charges to the Clergy of Northumberland, over whom he presided many years as Archdeacon.

Note—He was a Prebendary of the Cathedral and Collegiate Churches of York, Southwell and Durham, Rector of Rothbury, and one of Lord Crewe's Trustees.

Sacred to the Memory of JOHN SHARP, D.D. the Eldest Son of Thomas and Judith Sharp. Born, March 21st, 1723. He married Dec. 4th, 1752, Mary, the Daughter of Dr. Heneage Dering, Dean of Ripon, by whom he had one Daughter, Anne Jemima. He was a Prebendary of Durham, Archdeacon of Northumberland, Vicar of Hartburn, and Senior Trustee of the Estates of the late Nathaniel Lord Crewe, Bishop of Durham, whose Charities he was indefatigable in promoting, having repaired and roofed the old ruined Tower of Bamburgh Castle, at the joint expense of himself and his brother, the Rev. Thomas Sharp. He trod in the steps of his excellent father, and was eminent for learning and piety, and for exemplary attention to his duties, both in his Church and in his Archdeaconry. He died in April, 1792, and was buried in the Galilee.

Note—He was appointed Curate of the Perpetual Curacy of Bamburgh, on the death of his brother Thomas, 1772.

And in the same Place were also interred the Remains of JUDITH, Wife of the said Dr. Thomas Sharp, and Daughter of the Rev. Sir George Wheler. Born 1700, Died 1757.

Of MARY, Widow of the said Dr. John Sharp, and Daughter of Dr. Heneage Dering. Born 1720, Died 1798.

Of ANNE JEMIMA, only Child of the said Dr. John Sharp, and Mary his Wife. Born 1762, Died 1816.

Of JUDITH SHARP, Sister of Dr. John Sharp. Born 1733, Died 1809.

In united Remembrance of whom this Marble is inscribed by the only Survivor and Grand daughter of Dr. Thomas Sharp, Catharine Sharp, 1816.

Written by the REV. HENEAGE ELSLEY.

MONUMENTS IN WICKEN CHURCH, NORTHAMPTONSHIRE,

(Five in Number.)

Here lies
JOHN SHARP, Esq.
Eldest Son of Dr. John Sharp, Archbishop of York.
He served his country and her late Majesty Queen Ann,
in several Parliaments, and at the Board of Trade.
He was a polite Scholar,
An accomplished Gentleman,
A most affectionate Husband and Father,
A true Friend, and a desirable Companion.
Beloved and esteemed by all who knew him,
He died much lamented at Grafton Park,
March 9, 1726. Aged 49.

Note—The Archbishop had only two Sons, John Sharp, Esq. of Grafton Park, as above, and Thomas Sharp, D.D. Archdeacon of Northumberland, &c. &c.

Here lies
JOHN HOSIER SHARP,
the only Son of John Sharp, Esq.
Who died Jan. 6th, 1734, Aged 13 Years,
A Youth of promising capacities
and endeared to his Relations
By a peculiar resemblance to his Father,
Not only in Person, Temper, and Deportment,
But in his Virtues too,
Some of which he was obliged to exercise severely,
By a painful, lingering, and incurable Malady,
Which he bore with undaunted Resolution,
and exemplary Patience.

Sacred to the Memory of
ANNA MARIA SHARP,
Widow of John Sharp, Esq. and Daughter of
Charles Hosier, Esq. of Wicken Park,
and Mary his Wife.
She was born Oct. the 21st, 1691, and died
Sept. 30, 1747.

She was exemplary in every Christian Virtue, and most eminently so in a constant and cheerful obedience to her Parents, in a most faithful and affectionate regard for her Husband, and a tender and watchful care over her Children, by whom she was greatly beloved and lamented.

She piously erected the Monuments in this Church to her Husband and her Son,
But modestly omitted to mention herself.

Her affliction for their loss was followed by several years of pain and ill health, which she suffered with the

greatest patience and cheerfulness, resigned to God, and easy to all about her, preserving to the last, the most obliging temper, whereby she engaged the esteem of all who knew her.

To the Memory of

CHARLES HOSIER, Esq.

(Son of George Hosier, Esq. of Berwick, in the County of Salop),

and MARY, his Wife,

Daughter of Sir Edward Barnard, Knight, of Beverley, in Yorkshire.

He died Dec. 15th, 1750, Aged 90 Years.

She on the 1st of Aug. 1724.

They were the affectionate and beloved Parents of

Anna Maria Sharp, their only Child,

who lies buried near them, and who left two surviving Daughters,

Elizabeth, married to Thomas Prowse, Esq.

of Axbridge, in the County of Somerset;

and

Mary, married to James Booth, Esq.

of Whitfield, in Herefordshire.

As a Testimony of Gratitude and Affection,

This Monument was Erected by Thomas Prowse, and Elizabeth his Wife, in the Year 1758,

when this Church was Built.

(Executed by JOHN BACON.)

To the Memory of
ELIZABETH,
Daughter of Thomas Sharp, D.D. Archdeacon of
Northumberland,
and Widow of George Prowse, Esq. late of Wicken Park,
Who died Feb. 22d, 1810, Aged 77.
This Monument was erected by her three Nieces,
Anna Jemima Sharp, Mary Baker, and Catharine Sharp,
as the affectionate expression of their
Veneration for her Character, and their
Gratitude for her Kindness.

Stranger, whose eyes to this memorial turn,
Where Wicken's sorrow points to Prowse's urn,
If grief for worth removed thy heart reveres,
Then add thy tribute to the village tears.
Oh! wouldst thou Peace should cheer thy pilgrim way,
And Joy salute thee on thy rising day,
Go, live like her; by God and man carest,
Then die like her, and be for ever blest.

Written by the REV. JOHN OWEN, of Fulham.

Three Nieces, viz.

Anna Jemima, Daughter of Dr. John Sharp.
Mary*, Daughter of William Sharp.
Catharine, Daughter of James Sharp.

* She married Lloyd Baker, Esq. of Hardwick, Gloucestershire, and died leaving issue, a son and two daughters.—*Editor.*

Note—Thomas Prowse, Esq. of Axbridge, in Somersetshire, married Elizabeth, the Daughter of John Sharp, Esq. of Grafton Park, and Anna Maria, his Wife, who was the Daughter of Charles Hosier, Esq. of Wicken Park.

George Prowse, Esq. of Wicken Park, Northamptonshire, Son of the above Thomas Prowse and Elizabeth his Wife, (the Daughter of John Sharp, Esq.) Married (his Cousin) Elizabeth Sharp, the eldest Daughter of Dr. Thomas Sharp, Archdeacon of Northumberland.

TOMB IN FULHAM CHURCH-YARD *(South-side.)*

Here lie the remains of
ELIZABETH PROWSE, of Wicken Park,
Northamptonshire,
Who died February 23d, 1810, Aged 77;
and of her Brother,
WM. SHARP, Esq. of Fulham House, in this Parish,
Who died March 17th, 1810, Aged 81.
Endeared to their Family Connexions and Society,
By an amiableness of Character which has seldom been
equalled,
And to each other, by a degree of mutual Attachment
Which has never been surpassed.
"They were lovely in their lives,
"And in death they were not divided."

North Side of the Tomb.

Here,
By the remains of the Brother and Sister
Whom he tenderly loved, lie those of
GRANVILLE SHARP, Esq.
At the Age of 79 this venerable Philanthropist
terminated his Career
of almost unparalleled Activity and Usefulness,
July 6th, 1813,
leaving behind him a Name
that will be cherished with Affection and Gratitude,
as long as any homage shall be paid to those Principles
of Justice, Humanity, and Religion,
Which, for nearly half a Century,
He promoted by his Exertions,
And adorned by his Example.

West End of the Tomb.

Here also lie the remains of
CATHARINE,
Daughter of Thomas Barwick, Esq.
and Wife of William Sharp, Esq.
Who died February 9th, 1814, Aged 73.
The conduct of this excellent Woman,
under the various relations of Domestic Life,
exhibited an amiable and edifying Example
of that "meek and quiet Spirit,
which is, in the sight of God,
of great price."

East End of the Tomb.

The Burial Place of
WILLIAM SHARP, Esq.
His Wife CATHARINE,
and his Brother and Sister,
GRANVILLE SHARP, Esq.
and MRS. PROWSE;
of whom, respectively,
a Record will be found, on the Sides and Head
of this Monument.

The Inscriptions on this Tomb were all written by the
REV. JOHN OWEN, of Fulham.

Inscription on a Mural Monument erected by the African Institution of London, in Westminster Abbey.

Sacred to the Memory of
GRANVILLE SHARP,
Ninth Son of the Rev. Thomas Sharp, D.D.
Prebendary of the Cathedrals and Collegiate Churches
of York, Southwell, and Durham,
and Grandson of Dr. John Sharp, Archbishop of York.
Born and Educated in the bosom of the Church of
England,
he ever cherished for her Institutions the most
unshaken regard,
while his whole soul was in harmony with the sacred
strain—

" Glory to God in the highest, on earth peace,
good-will towards Men,"
On which his Life presented one beautiful comment
Of glowing Piety and unwearied Beneficence.
Freed by Competence from Necessity, and by Content
from the desire of lucrative Occupation,
He was incessant in his labours to improve the
condition of Mankind,
founding public Happiness on public Virtue
he aimed to rescue his native Country from the guilt
and inconsistency
of employing the arm of Freedom to rivet the fetters of
Bondage,
and established for the Negro Race, in the person
of Somerset,
the long-disputed rights of Human Nature.
Having, in this glorious cause, triumphed over the
combined resistance
of Interest, Prejudice, and Pride,
He took his post among the foremost of the honourable
band
associated to deliver Africa from the rapacity of Europe,
by the abolition of the Slave Trade,
Nor was death permitted to interrupt his career of
Usefulness,
till he had witnessed that act of the British Parliament,
by which " The Abolition" was decreed.
In his private Relations he was equally exemplary;
and having exhibited through his Life, a model of
disinterested Virtue,
he resigned his pious spirit into the hands of his Creator,
in the exercise of Charity, and Faith, and Hope,
On the 6th day of July, 1813,
in the 78th Year of his age.

READER!

If on perusing this tribute to a private Individual,
thou shouldst be disposed to suspect it as partial,
or to consider it as diffuse,
Know, that it is not Panegyric, but History.

Erected by the African Institution of London. 1816.

Note—Executed by F. L. CHANTREY. The Inscription written by WM. SMITH, Esq. M.P. for Norwich.

INDEX.

INDEX.

VOL. I.—PART I.

PAGE

His family and parentage 1
His birth and baptism 3
The principles he imbibed from his father and mother 5
Was at first a Calvinist in the doctrine of decrees 7
Occasion of his learning short hand 8
Sent to the University of Cambridge 9
His first studies there 10
Afflicted with hypocondriac melancholy 11
Begins to study Divinity 12
Disappointed of a fellowship in Christ's College ..... ib.
Removes from Cambridge on account of the plague 14
The occasion of his being taken notice of by Dr. Henry More 15
Recommended by him to Sir Heneage Finch, Solicitor-General ..... ib.
Ordained Deacon and Priest in one day 16
Is appointed tutor to four of Sir Heneage Finch's sons 17
Sir Heneage's kindness to him 18
Hurts his health with too close application ..... ib.
Visits his father; who dies 19

PAGE
Sir H. Finch pleased with his first sermon 20
Obtains for him the Archdeaconry of Berks 21
Difficulties raised about his induction at Salisbury 22
Sir Heneage Finch made Lord Keeper ..... ib.
Intrusts Mr. Sharp with recommendations to livings in the gift of the Seals 23
And gives him in one year a Prebend of Norwich, and the livings of St. Bartholomew Exchange, and St. Giles in the Fields, London 25
He succeeds to St. Giles with advantages 26
Is instituted 27
Marries Mrs. Eliz. Palmer ..... ib.
Occasion of his first acquaintance with Dr. Tillotson 29
Devolves his worldly cares upon his wife ..... ib.
Removes into Chancery Lane 30
Takes the Friday's lecture at St. Lawrence at the request of Dr. Whichcot ..... ib.
Commences Doctor at Cambridge 31
His character as a parish minister 32
His preaching 33
Bishop Burnet's account of his manner justified 36
His manner of performing Divine Service 42
Of cathechising youth 44
Of visiting the sick 45
His directions to his Curates, and kindness to them 47
His conversation with the greatest Divines of the age 48
Promoted to the Deanery of Norwich 50
He writes his Discourses about Conscience 51
Account of his Sermon which opened a controversy with the Dissenters ..... ib.
And was the occasion of Mr. Dodwell's book upon Schism 54
To which Mr. Baxter replies 57
Dr. Sharp publishes his first book about Conscience ..... ib.
And his second book about a Doubting Conscience 58

PAGE
Character of these two Treatises 59
Abridged by Dr. Bennet, with the author's corrections 60
Another dispute that arose from the sermon aforesaid, with its issue 61
He pens the Address of the London Grand Jury 63
Remark upon it 64
His Sermon at the King's Chapel, published at the request of the Bishops 65
Attends King James's Coronation ..... ib.
Intercedes for Mr. Cornishe's wife and children 66
Assists at the burial of Dr. Pell ..... ib.
He falls under the King's displeasure 67
History of his troubles 68
Returns to his function and is busy in the Popish Controversy 89
His friendship with Dr. Claggett 90
He enters upon a more strict way of living 92
Consults with the Archdeacons about the orders concerning the declaration 93
A paper which he drew up on that occasion ..... ib.
His behaviour during the Revolution 96
Visits Lord Chancellor Jefferies in the Tower 97
Preaches before the Convention 98
And prays for King James ..... ib.
Offence taken by the House ..... ib.
Yet a vote of thanks passed for the sermon 99
A passage in that sermon supposed to give offence 101
Is left executor with Dr. Tillotson, by Alderman Ask 102
Promoted to the Deanery of Canterbury 104
His letter to Lord Nottingham on that occasion ..... ib.
Appointed one of the Commissioners for revising the Liturgy 105
Proposes Dr. Tillotson for Prolocutor of the Convocation 106
Refuses to accept any of the Sees vacated by deprivation, and why 108

PAGE
York proposed to him before the See became vacant, and accepted ... 110
Becomes void within a few days after ... 111
He is confirmed and consecrated by Archbishop Tillotson 112
Introduced into the House of Peers ... 113
Congratulated by his University and College ... ib.

PART II.

Distribution of the remainder of the work ... 115
Doctor Sharp's character as a bishop ... 116
Two rules that he followed ... 117
I. About the disposal of his Prebends ... ib.
Advantage of such a method ... 119
A passage out of Mr. Willis concerning it ... 120
II. About elections of Members of Parliament ... 121
His answer to the Lady Russel about them ... 122
Part of the Duke of Leeds's letter to him ... 124
And his reply thereto ... 125
Part of his letter to Mr. Alderman Thompson of York ... 126
Why he concerned himself in the Ripon elections ... ib.
Application to the Parochial Clergy ... 131
His interest not lessened by this conduct ... 132
He justifies himself to the Ministry on that head ... 133
A passage out of Bishop Burnet ... 134
His notitia of his Diocese, when and how composed ... 135
A passage in Mr. Drake's History and Antiquities of York. ... cleared up ... 137
His enquiries into the characters of his Clergy ... 139
The use he made of these enquiries ... ib.
He did not consider his Clergy as a party man ... 141
Inquisitive after the best preachers ... ib.

PAGE
Sets up a weekly Lecture at York 142
The use he made of it ..... ib.
Himself a frequent preacher 144
His judgment about sermons 145
Advice to his Clergy about preaching ..... ib.
His ordinations ..... ib.
His advice to young candidates on those occasions 146
His visitation charges 150
His private admonitions of the Clergy 155
Censures of the Clergy 161
And of the Laity 165
Two admonitory letters 165, 168
His judgment of the societies for the reformation of manners 170
His first letter to Mr. Caryl about them 171
His second letter to the same 174
Is backward in giving any encouragement to the said societies 179
Is complained of for it ..... ib.
But vindicated 180
His letter to Dr. Nicholson on that subject 182
The effect of it 186
Another letter to the same 187
And the effect of that likewise 189
His scheme of reformation ..... ib.
Compared with Cardinal du Retz, Archbishop of Paris 190
The chief qualifications of a Parish Minister in his apprehension 191
His delicacy on this point displeases 192
An instance of it ..... ib.
His letter to the Duke of Leeds 193
His letter to the person concerned 194
He interests himself in private patronages 196
Admonitory letter to a private patron 198
A second and a third case 199, 200

PAGE
Refuses to make Titular Chaplains for Pluralities 201
A friend to the resident Clergy 202
Ready to advise them on all occasions ..... ib.
His letter about the marriage of a Quaker 204
The care he took in preserving discipline 205
A letter shewing his temper and judgment concerning it 207
Respites excommunication till all other methods are tried 209
His letter to the Commissary of Richmond ..... ib.
Grants absolution to a Clinick excommunicated 211
Under what restrictions he allowed of commutations of penance 212
His letter on such an occasion 213
Visits and reforms his Spiritual Courts 214
Endeavours to prevent Writs of Supersedeas 216
Enquiry into Schools and their Masters 217
His sentiments about the regulation of Schools 218
Governed by them in confirming School statutes 220
Choice of School Masters 221
His Visitation of the College and Church at Southwell in Nottinghamshire 222
His benefactions to the Church there 230
Obtains from the Crown an equivalent for the arrears of the Pension to a Theological Lecturer 231
Benefactions procured by him to the church there, after it was burned by lightning in 1711 232
His letter to the Duchess of Newcastle on that occasion ..... ib.
The happy effect of that letter 234
Is mediator between the Bishop and Dean of Carlisle 235
His first letter to the Bishop 236
The Bishop's answer, and the terms insisted upon 241
His second letter to the Bishop 245
The dispute concluded 248
A new difficulty started ..... ib.

PAGE
He interposes again and with success 250
Transition to the next part of the work ..... ib.

PART III.

His character at Court 252
Bishop Burnet's remarks upon him ..... ib.
Examined and explained 253
In what sense he was and was not a politician 255
How reputed by different parties 256
A fast friend to the Constitution 257
Avoided all State Affairs in his Sermons 258
His sense of the Revolution 262
His answer to a case about Allegiance to King William .. 263
His monitions to his Clergy on the same 266
His answer to a Member of the House of Commons about imposing the Oath of Abjuration 267
Gives advice to several about the oaths 268
Lord W—n's reflection upon him in the House of Peers .. ib.
His satisfaction in the Act of Settlement 269
Dr. Hutton's letter to him from Hanover 270
Presents his Coronation Sermon to the Electress by the hands of Mr. Toland 273
His account of that odd circumstance ..... ib.
His letter to the Electress 276
Mr. Bagnal's letter, with a compliment from her Royal Highness 277
Vindicated from the suspicion of unsteadiness in the interests of the House of Hanover 279
Promotes the introduction of the Church of England Service at the Court of Hanover ..... ib.

PAGE
Part of a letter from Mr. Leibnitz on it ... 281
Reflections upon it ... 283
Confutation of a story in Fogg's Journal ... 284
His debating in the House of Peers ... 285
His speech upon the Triennial Bill, 1693 ... 287
How he guided himself in his votes ... 293
Is against the attainder of Sir J. Fenwick ... 295
Censured for it by Bishop Burnet ... ib.
A common but unjust reflection upon the bench of Bishops ib.
His affection to King William and his Government ... 297
His frequent declarations to Queen Anne upon the subject of voting in Parliament ... 299
Assists in preventing the Tack, 1704 ... 304
Discourse with the Queen upon the Occasional Conformity Bill ... 306
Is against the proposal of calling over the Electress, 1705. 307
Talks with the Queen about it ... 308
And with Lord Rochester ... ib.
And with the Queen again ... 309
Reflections on those passages ... 311
Is in great favour with the Queen ... 312
Part of the Earl of Nottingham's letter to him on the Queen's accession ... ib.
His answer to the Archbishop of Canterbury, about coming up to the Coronation ... 313
Preaches at the Queen's Coronation ... 315
His first private conference with her Majesty ... ib.
Is made Lord Almoner and Privy Counsellor ... 316
The Queen advised with him in her private and spiritual concerns ... 317
And sometimes let him into the measures of her Government 318
The great freedom he used with her on some points ... ib.
Some instances of her good qualities ... 320
He sounds her upon the Protestant succession ... 324

PAGE
His opinion of her firmness and attachment to it ... 325
Computation of her private charities through his hands ... 326
Appointment of Preachers, uneasy to him and why ... ib.
Is very desirous to resign the Almoner's Seal ... 329
Frequently offers it but is not permitted ... ib.
Would not offer to resign when likely to be turned out by the Ministry ... 330
The courtesy with which the Queen always treated him ... 331
Her regard to him in the appointment of a successor to his See ... 332
How far he was concerned in promotions to Church Preferments ... 333
Upon what measures he proceeded in recommending persons to her ... 335
Complained much of false representations made to her of the Clergy ... 337
His acts for the benefit of the Church and the Clergy of England ... 338
The share he had in the Act for the Queen's bounty to the poor Clergy ... 339
Presents the address of the Convocation at London upon that occasion ... 344
Draws up, and presents another in the name of the Convocation at York ... ib.
Intercedes for the remission of the arrears of tenths ... 347
Concerned in healing differences in the Convocation ... 350
And endeavours to have it *usefully* employed ... 353
His opinion of the Established Church ... 354
And of the Liturgy ... 355
His moderation towards Dissenters ... 356
His reasons for opposing their occasional conformity ... 357
Abuses of the Act of Toleration in his own Diocese ... 358
Archbishop Tillotson's letter to him about an academy kept by a Dissenter ... ib.

PAGE
Another of his own to Lord Chief Justice Holt, about Dissenters performing Parochial Offices ... 360
Lord Chief Justice Holt's answer ... 362
His motions in the debates about the Church in Danger ... 363
His private discourse with Lord Treasurer Godolphin ... 365
His conversation in the country betrayed ... 366
He grows more reserved on such subjects ... 367
The point that he laboured in the Occasional Conformity Bill, 1702 ... ib.
And in the Naturalization Bill, 1708 ... 369
His opinion of the Dissenters' Baptisms ... ib.
Lay Baptisms, how considered by the Church of England ... 370
Proposal of publishing a Declaration about it ... 371
He dissuades the publication of it in the names of the Bishops ... 373
Bishop Burnet represents him as unsteady in this dissuading ... 375
He is vindicated in this matter ... ib.
He dissuades also the publication of what he himself had said in the House of Lords about communicating with the foreign Protestants ... 378
Is aspersed by a French writer ... 380
Vindicated from the calumny ... 381
A letter to Dr. Radcliff, about Dr. Sacheverell published under his name, proved spurious ... 383
His Act for the distressed Episcopal Clergy of Scotland ... 384
Part of their memorial sent him from Edinburgh, 1693 ... 385
Duke of Hamilton's discourse with him about them ... 386
He solicits collections for them ... 387
Bishop Burnet's letter to him concerning them ... ib.
He applies to the Queen at the Union on their behalf ... 390
Opposes the ratification of the Scotch Bill of Security ... ib.
Bishop Beveridge's queries about the Bill ... 392
The affairs of the Episcopal Clergy grow worse ... 393
His letter to the Queen in their favour ... 394
His personal applications to her Majesty ... 395

PAGE
The good effects of them ... 396
Acknowledged in a letter from Scotland ... ib.
He procures the Queen's bounty for some of their Bishops 399
His services to distressed Protestants abroad ... ib.
His letter to the Lord Treasurer on behalf of the Vaudois 400
His endeavours to serve the Protestant churches at the treaty of peace in 1709 ... 401
State of Religion in Prussia ... 403
Dr. Jablonski's account of himself, and his sentiments of the Church of England ... 405
English Liturgy translated into high Dutch ... 406
With design to introduce it into the King of Prussia's Chapel and the Cathedral ... ib.
Dr. Ursinus's letter to the Archbishop of Canterbury ... 407
Not delivered to his Grace ... ib.
Which checked the whole design at that time ... ib.
A passage in the continuation of Godwin examined ... 408
The design in Prussia renewed ... 410
Dr. Jablonski applies to the Archbishop of York ... 413
The Archbishop's answer ... 415
And application to this business ... 417
The project set on foot again ... 418
Baron Printz's letter to Lord Raby ... 420
Secretary St. John's to the same ... 423
The Archbishop's application to the Queen ... 425
The scheme of a Church for the Prussian congregation in London ... ib.
Mr. Bonet's P.S. to the King of Prussia ... 426
Dr. Jablonski's letter to the Archbishop of York thereupon 430
Baron Printz to Dr. Jablonski ... 435
Mr. Ayerst to the Archbishop ... 436
The Archbishop to the Lord Treasurer ... 437
And to Mr. Hales ... 438
Scheme of appointing an English Chaplain at Hanover ... 440

PAGE
Mr. Leibnitz concerns himself 440
By what means it was carried on 441
Mr. Leibnitz's opinion of both schemes 443
How they came to miscarry 447
The King of Prussia's design of maintaining Students in Divinity at Oxford 448
He dies soon after ..... ib.
The conclusion of the Prussian affair 449

VOL. II.—PART IV.

His social virtues 2
His great sincerity, candour and charity ..... ib.
His letter to Mr. Whiston .... (and Appendix, page 135) 6
No friend to Mr. Whiston's notions nor to Dr. Clarke's Scripture Doctrine 7
Yet a lover of free reasoning 9
His judgment of books, designed for the press, given to the authors of them 11
To Dr. Comber on a Treatise about the Divine Right of Tythes 12
To Dr. Grew on a Treatise upon Church Government 18
Concerning his revisal of Bishop Burnet's articles 26
His opinion of Dr. Hickes's answer to the rights 29
Is instrumental in bringing Mr. Nelson back to the Communion of the Established Church 31
His great candour in judging of other men's tenets 33
Monsieur Le Clerk, his declaration upon it 35
His judgment of M. Le Clerk ..... ib.

PAGE
One of his letters to M. Le Clerk 36
His generosity to M. Le Clerk vindicated from an aspersion of a French writer 39
Part of another letter to M. Le Clerk 40
The encouragement he gave to learning and learned men 42
A letter of Bishop Beveridge 43
Part of another from Dr. Mill 44
Another from Dr. Potter 45
His letter to Dr. Prideaux 47
Application to the Archbishop of Canterbury and the Lord Nottingham, in behalf of Dr. Prideaux 49
His great courtesy and affability 50
Particularly to his Clergy 51
His acts of private friendship and good offices 53
His resolutions of cases of conscience ..... ib.
And solutions of questions put to him ..... ib.
His making peace and compounding differences ..... ib.
His letter to a gentleman who had discarded his own daughter 55
Another to a gentleman who had put away his wife ..... ib.
A third to another in behalf of his lady and daughter .. ib.
His charity to the poor ..... ib.
His liberality on many occasions 56
His hospitality 60
Laid up little out of the revenues of his Archbishopric .. 61
Transition to his Spiritual Life ..... ib.
He enters into a stricter course of devotions in 1688 64
His annual observance of Midsummer-day as the day of his spiritual birth 66
He set down the course of his devotions in his Diary 71
The use he made of doing so 72
His solemnization of his birth-day 73
Of the first and last days in the year ..... ib.

PAGE
And of the day of his consecration 75
His ordinary and weekly courses of devotion when in the country ..... ib.
The fervency wherewith he sometimes performed his thanksgivings 79
His days of humiliation 81
His preparations before Visitations and Confirmations, and before Ordinations 82
His exactness in remarking his defects 86
His conduct with respect to his natural infirmities 88
Conclusion of his spiritual life 90
His last sickness ..... ib.
Goes to the Bath 91
His Death there ..... ib.
His character in the Examiner 92
His Epitaph 93

APPENDIX I.

No.
I. Doctor Sharp's Preface to Dr. Clagget's 1st. vol. of Sermons, printed in 1689, and referred to vol. i. p. 91 99
II. A passage of his Sermon, at Dr. Clagget's funeral, refered to vol. i. p. 91 103
III. A passage of his Sermon before the Convention, supposed to have given offence, referred to vol. i. p. 101 106
IV. His letter to Mr. Drake, about Mr. Torr's manuscripts, referred to vol. i. p. 188 109
V. His Articles of Enquiry at his visitation of the Ecclesiastical Courts at York referred to vol. i. p. 215 111.

No. PAGE
VI. The case of the Abbey Lands resolved, referred to vol. ii. p. 54 113
VII. Of marriage of a Popish Priest 117
VIII. Of breach of promise 119
IX. Of marriage with a wife's niece 125
X. His letter to Mr. Whiston, taken from his Historical Preface 135
XI. To a gentleman who had discarded his own daughter 137
XII. To another who had put away his wife 139
XIII. To a third about his wife and daughter 141

APPENDIX II.

No.
I. The Process against the Bishop of London before the Ecclesiastical Commission, August 31, 1686 145
II. Dr. Jablonski's letter to Dr. Nicholls, in the year 1708 153
III. His Discourse on Liturgies, published by way of Preface to the Neufchatel Liturgy, 1710 156
IV. Dr. Hobart's letter to Dr. Smalridge 164
V. Dr. Smalridge's letter to the Archbishop 165
VI. Dr. Jablonski's letters to the Archbishop—one of February 7, 1711 167
VII. Another of February 14, 1711 171
VIII. Postscript of a letter wrote to Frederick King of Prussia, by Mr. Bonnet, his Prussian Majesty's Resident at London, March 17, 1711 173
IX. Dr. Jablonski's letters to the Archbishop—one of April 28, 1711 176
X. Another of May 5, do. 180

No. PAGE

XI. A third of May 23, 1711 181
XII. Dr. Jablonski's Reflections upon Mr. Bonnet's Postscript, above mentioned, presented to Baron Printz, at Berlin, April 27, 1711 183
XIII. Baron Printzen's answer upon those Reflections being communicated to him, May 3, 1711.... 195
XIV. Dr. Jablonski's scheme for introducing Episcopacy into Prussia, presented to Baron Printz, May 7, 1711 196
XV. Dr. Jablonski's letter to Mr. Ayerst 208
XVI. His letter to the Archbishop, of Jan. 14, 1713 212
XVII. And another of April 22, 1713 214
XVIII. Examiner, vol. v. p. 22, referred to vol. ii. p. 92 215

APPENDIX III.

Extract of a letter from Granville Sharp to Dr. John Sharp 227
Another ditto ..... ditto ..... ditto .. ib.
Another ditto ..... ditto ..... ditto .. 229
Another ditto ..... ditto ..... ditto .. 230
Another ditto ..... ditto ..... ditto .. 231
Extract from the Archbishop's Life, relative to the Prussian Church 232
Letter from Granville Sharp to —— Gregory, Esq. 237
Letter from Mr. C. F. Gregory 240
Letter from Granville Sharp to —— Gregory, Esq. 242
Letter from Granville Sharp to his brother 243
Letter from Mr. C. F. Gregory 245
Letter from G. S. 247

PAGE

Letter from Granville Sharp to Mr. C. F. Gregory 249
Letter from Granville Sharp 250
Letter from G. S. to his brother 253
Another ditto 254
Letter from Granville Sharp to Dr. Jablonski 255
Letter from G. S. to his brother 257
Another ditto 258
Extrait de la lettre de M. Jablonski ..... ib.
Extract by Archbishop Sharp 260
Extract from Nichols's Anecdotes 262
Another ditto 265
Copy of a letter from Dr. Sharp to John Ramsay, Esq. .. 269
Inscription for Bamburgh Castle 272
Extract from Cole's M.S. 5880, f. 75, at the British Museum 275
The opinion of Dr. Thomas Sharp on a proposal for instituting a Protestant Convent 279
Monumental Inscriptions of the Family of Sharp 303
Rev. Sir George Wheler, Knt. D.D. 305
Family Monument 308
Monuments in Wicken church yard to
John Sharp, Esq. 310
John Hosier Sharp 311
Anna Maria Sharp ..... ib.
Charles and Mary Hosier 312
Elizabeth Prowse 313
Tomb in Fulham church yard, (South side) Eliz. Prowse .. 314
——————— (North side) Gran. Sharp .. 315
——————— (West end) Catherine Sharp ib.
——————— East end) William Sharp .. 316
Inscription on a mural Monument, erected by the African Institution of London, in Westminster Abbey..... ib.

THE END.

Printed by R. Gilbert, St. John's Square, London.

THE FOLLOWING ARE PUBLISHED BY

C. AND J. RIVINGTON,

ST. PAUL'S CHURCH-YARD, AND WATERLOO-PLACE, PALL-MALL.

I.

THE NEW TESTAMENT, arranged in Chronological and Historical Order, (in such manner that the Gospels, the Epistles, and the Acts, may be read as one connected History.) The Gospels on the Basis of the Harmonies of Lightfoot, Doddridge, Pilkington, Newcome, and Michaelis—the Account of the Resurrection, on the Authorities of West, Townson, and Cranfield. The Epistles are inserted in their places, and divided according to the Apostles' Arguments. With copious Notes on many of the principal Subjects in Theology. By the Rev. GEORGE TOWNSEND, M.A. of Trinity College, Cambridge; Domestic Chaplain to the Bishop of Durham; Author of the ARRANGEMENT OF THE OLD TESTAMENT, Œdipus Romanus, Accusations of History against the Church of Rome, &c. &c. Dedicated, by Permission, to the Earl of Liverpool. In Two large Volumes, 8vo.

II.

SERMONS on various Subjects. By THOMAS RENNELL, B.D. F.R.S. late Vicar of Kensington, and Prebendary of South Grantham, in the Church of Salisbury. 8vo. 12s.

III.

A NARRATIVE of the CONVERSION and DEATH of COUNT STRUENSEE, formerly Prime Minister of Denmark. By Dr. MUNTER. Translated from the German, in 1774. With Introduction and Notes, by the late THOMAS RENNELL, B.D. F.R.S. Second Edition. 8vo. 8s.

IV.

SERMONS on various Subjects. By the Rev. JOHN HEWLETT, B.D. F.A.S. Rector of Hilgay; Morning Preacher at the Foundling Hospital, and late Chaplain in Ordinary to His Royal Highness the Prince Regent.

*** Also a *new Edition* thoroughly revised and corrected of the three former Volumes, (now printed in two Volumes) price 1l. 1s.

V.

A MANUAL of INSTRUCTION and DEVOTION on the SACRAMENT of the LORD'S SUPPER. By the same Author. Sixth Edition. 12mo. 5s.; and in 18mo. price 3s.

00021213

Digitized with financial assistance from the
Government of Maharashtra
on 02 April, 2016